Lesson 1. Wonder Why?

- Have you ever wondered why Aham is sometimes written as अहं and sometimes as अहम्?
- Have you ever wondered why Pujya Swamiji , when singing bhajans, sometimes pronounces (say for example) Aham as अहम् and sometimes as अहन्?
- The curious may move onto Lesson No. Two.

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Lesson 2. अहं versus अहम्

To answer those riddles, we must first get familiar with the स्वर s

(vowels) and the व्यञ्जन s (consonants).

अ आ इ ई उ ऊ ऋ ॠ ऌ ॡ ए ऐ ओ औ अं अः are the स्वर s. They are complete in themselves and do not require the help of another letter to be pronounced. स्वर s are sixteen in number.

A व्यञ्जन , if not combined with a स्वर, is written with an oblique line underneath it which is called a हलन्त (halanta) or a विराम (virama). This halanta also tells you that the pronunciation of that व्यञ्जन is clipped.

A small example - the English word 'cup' is pronounced as कप् and कप is cuppa (as in I wanna cuppa tea...gottit?)

The व्यञ्जन s written without the halanta such as क or say प्ल actually end in an अ

So क = क् +अ , प्ल= प्+ ल् +अ

And of course का = क्+ आ

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The व्यञ्जन s are

क्	ख्	ग्	घ्	ङ्
च्	छ्	ज्	झ्	ञ्
ट्	ठ्	ड्	ढ्	ण्
त्	थ्	द्	ध्	न्
प्	फ्	ब्	भ्	म्
य्	र्	ल्	व्	श्
ष्	स्	ह्	ळ्	क्ष्

Thirty five of them.

Interesting fact -

Sixteen स्वरs plus thirty five व्यञ्जन s make up

the वर्णमाला । Add to it , three ॐ s - so that gives us fifty four. Fifty four

plus fifty four, add up to a hundred and eight. We go over the entire

वर्णमाला twice, forwards and backwards, when we do one माला of जप ।

The व्यञ्जन s highlighted in the table are called, अनुनासिक व्यञ्जन s.

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In a sentence like अहम् अनमिका (i am Anamika) the म् is written as म् to enable it to join with the swara अ in अनामिका , to form the complete letter म । The sentence then becomes,अहमनामिका । So if a word ends in म् and the word following it begins with a swara, the म् is either written as म्, or it is combined with the swara following it to become a म , मा , मि and so on and so forth.

In a sentence like अहं तारा, the म् of the अहं is followed by the consonant त ।

When the म् - the last letter in a word- is followed by another word whose first letter is a consonant, the म् converts itself into a dot and places itself above the previous letter. Maintaining an identity of its own, it now calls itself an अनुस्वार ।

The correct form of the sentence then becomes, अहं तारा ।

So म् is written as म् , in two cases -

1. when म् is the last letter in a word and when the first letter of the word following it is a swara and

2. when it is at the end of a sentence...eg. तारा अहम् | (Why does म् remain a म् at the end of a sentence? Beats me. Some rules are just stated and we, poor things, just accept them.)

Interesting fact -

Only म् has the authority to be used as an अनुस्वार । This changes the entire concept on how to write and pronounce a word correctly.

Details in Lesson No. Three. Answers to riddle two in Lesson

three too.

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Lesson 3. The Anunasika -s justification for existing.

A long long time ago, knowledge was passed on from guru to shishya verbally. No books. No revision. Rehearing, definitely. The prospect of making a mistake was great. Pronunciations had to be accurate. If one invited श्वजनाः instead of स्वजनाः to one's feast, one could be assured of hurt neglected relatives and a smile on every canine face on the street.

The word संस्कृत itself means 'that which has been systemized.'

Just take a look at our व्यञ्जन table again, you'll begin to appreciate how systematic it is. It also gives us excellent clues on how to pronounce the अनुनासिक व्यञ्जनs. Those are the ones that really trip us up.

Please refer to our Varnamala for audio clips on the pronunciation of all the letters.

The first row beginning with क is called the कवर्ग literally meaning Class क. It includes all the व्यञ्जन s in that class... क्, ख्, ग्, घ्, ङ् । Notice how the tongue remains in exactly the same place when you say these words out loud. Now, just as you would say क् , say ङ्, but bring out the sound nasally as well. The कवर्ग is called the कण्ठः, since the sounds of this group are based in the throat.

चवर्ग । This group is called the तालुः । तालुः is the palate. Keep the tongue in the same position as you would when saying च् then say ञ् which roughly is न्यं ।

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The rest टवर्ग....मूर्धा (the top of the palate), the तवर्ग ...दन्तः (the tongue touches the teeth every single time) and thepवर्ग... औष्ठः (here the lips are used) are easy to pronounce.

That's all very well but what in heaven's name are that ङ् and ञ् doing there? When are they used? The rule is that one ought to use the अनुनासिक व्यञ्जन with only those consonants that belong to the same class.

So here's how it works-

WHEN WRITING

The correct written form of the word Shankar is शङ्कर and not शंकर ।

The trick is to look at the व्यञ्जन immediately after the nasal sound in a

word and then pair it with the अनुनासिक व्यञ्जन from its own class.

Also, only म् has the अधिकार to be used as an अनुस्वार - the dot on top of a letter at the end of a word.Therefore to give you examples of words from all the वर्ग s-

अङ्क is correct and not अंक ।

पञ्च is correct and not पंच।

कण्ठ and not कंठ।

दन्त and not दंत।

चम्पा and not चंपा ।

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WHEN PRONOUNCING

Sanskrit is like water. It flows. It wants to make it easy for us to vocalize words.

Therefore the म् in words adapts its pronunciation to flow in with the next

word . In the sentence अहं तारा , the dot is pronounced like न् to flow into

the next letter त् to whose class the न् belongs. Pronounced अहन् तारा (insert audio clip) and not अहम् तारा (And written अहं तारा।) अहं कान्ता is pronounced

as अहङ् कान्ता (insert audio clip)। The म् should sound like ङ् । Therefore, अहं टिपु सुल्तान is pronounced as, अहण् टिपु सुल्तान (insert audio clip)। If we have royally confused you, let us know.

So how does one pronounce the ansuswaara if it is just before a consonant that is not placed in a varga?

Simply pronounce the anuswaara as a nasal sound and then voice the consonant after it. -

1. संयोग (insert audio clip)

2. संरक्षक -(insert audio clip)

3. शङ्करं लोक is pronounced as शङ्करँल्लोक (insert audio clip) because of grammar rules. You'll be taught that when it is time, but for the moment whenever you see a म् followed by a ल, nasalise the म् and then when saying ल, place a little stress on the ल so that it sounds doub-double.

4. संवाद् (insert audio clip)

5. संशय (insert audio clip)

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6. संस्तुत (insert audio clip)

7. सिंह (insert audio clip)

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Lesson 4. Placating Visarga

विसर्ग , the two dots sometimes found at the end of a word, is not pleased with me. Here is what he has been thinking.....

Don't want him unhappy. We need him a great deal in the days to come and we can't afford to get him mad. So here goes...

Over the centuries विसर्ग too has become extremely adaptable. In an isolated word, he takes the sound of the swara just before him. For example- रामः is pronounced रामह , हरिः is pronounced हरिहि , गुरुः is pronounced गुरुहु , मतिः is मतिहि , वानराः is वानराहा , मालाभिः is मालाभीहि। And so on and so forth.

Insert audio clips- visarga pronunciations 1

I think he is happy now.

Interesting fact? No... sad, sad fact. Many schools have dropped the ङ् and the ञ् from the वर्णमाला because they might "confuse our kids. These so called do-gooders have spawned an entire generation of children who read शङ्कर as Shadkar instead of Shankar. Forget the Gods, the Rishis have not been spared either - i have heard that ऋ will soon be given a 'termination of services' notice. And keep this to yourselves- rumour has it that the विसर्ग too will be struck off the rolls. i loathe to think what विसर्ग will feel when he hears this bit of self defeating news.

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OUR lessons WILL stick to the original वर्णमाला । i'd like to believe that she (वर्णमाला, i mean) feels safe and protected with us.

Interesting fact 2-

The विसर्ग in the ancient days was pronounced as an expulsion of breath, as a 'huh' and did not take the sound of the swara before it. Insert audio clip -Shiva Its pronunciation however sometimes changed with what came after it. Will tell you more about this later!)

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Lesson 5. Meet our exuberant Jagadisha

When we entered our Sanskrit class for the very first time, we were greeted very enthusiastically by an energetic and bubbly youngster called Jagadisha. He spoke only in Sanskrit but in the space of a few minutes, we figured out what was happening.

Just by asking questions and answering them himself (and with exaggerated gestures and an infectious smile!)our vocabulary jumped up from zero to five.

No kiddin'. Take a look...

He looked at Mala and said- **मम नाम जगदीशः ।** (My name is Jagadish.)

अहं जगदीशः । (I am Jagadish.)

भवती का? (Who are you? .... **भवती** is the respectful feminine form of you as in the Hindi **आप । का** = feminine who)

भवत्याः नाम किम्? (What is your name?)

Mala answered **मम नाम माला । अहं माला ।**

Jagadish next pointed to Chaitanya. **भवान् कः?** (Who are you?) (**भवान्** = masculine **आप । कः** = masculine who)

भवतः नाम किम् ? (What is your name?)

Chaitanya answered **अहं चैतन्यः । मम नाम चैतन्यः ।**

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Our Jagadish grabbed Chaitanya by the shoulder andsaid एषः चैतन्यः (This is Chaitanya) and pointing to a man seated some distance away asked,

सः कः ? (who is he?)

Chaitanya answered सः रविः । (He is Ravi)

Jagadish then said, एषा माला । (This is Mala)

and to Mala said, एषः चैतन्यः। This is Chaitanya)

(Pointing to Ravi and Saraswati seated some distance away,)

सः कः ? सा का? सः रविः । सा सरस्वती।

Jagadish next called out to Ravi, सा का ? (Who is she?)

Ravi answered, एषा सरस्वती। सा माला। (This is Saraswati. That is Mala)

Those sitting close to you are एषः (he-this) or एषा(she-this)

Those a little away from you are सः(he-that) or सा (she-that)

Game for a game?
You are Suraj. Next to you are seated Ram and Sita. Away from you are Lakshmi and Shibi (yup, the same person in the dove and eagle story ...and for those of you who want to know the story, write to me) Introduce yourself to the others and then ask the others their names. Listen to their answers and then introduce each one to the other. Pay special attention to when भवत्याः नाम किम् and when भवतः नाम किम् are used.
Lesson 5. and we are socializing in Sanskrit already!!

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Lesson 6. Affronted गम् speaks up.

Dears all,

I was going through the lessons that have already been sent to you

and I can't believe that I have not been given my due.

Let me introduce myself. I am गम् (go). I am a root word called a धातुः and

like my other friends, वद् (speak), पठ (read/ study), खाद् (eat), लिख्

(write) etc, I am extremely versatile. By the simple addition of suffixes or

prefixes, I can become a verb, or a noun, or an adverb, or an adjective....And

that is far more than the visargas and the anusvaras of this world can even

hope to be.

I think I better introduce you very gently to my multifaceted personality.

(By the way, check out definitions for verbs, nouns, adverbs , adjectives and

grammatical whatchamacallits in the column to your left.)

To make me into a verb, you have to use my avataar गच्छ। Add different

suffixes called प्रत्यय s and hey presto I am ready to be used! Look at the

following sentences, all in the present tense and you will see what I mean. My

friends have also chipped in to help.

सः गच्छति। सः वदति । सः पठति । सः खादति । सः लिखति ।

He goes. He speaks. He reads. He eats. He writes.

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सा गच्छति। सा वदति । सा पठति । सा खादति । सा लिखति ।

She goes. She speaks. She reads. She eats. She writes.

तत् गच्छति। तत् वदति । तत् पठति । तत् खादति । तत् लिखति ।

It goes. It speaks. It reads. It eats. It writes.

रामः गच्छति। रामः वदति । रामः पठति । रामः खादति । रामः लिखति ।

सीता गच्छति। सीता वदति । सीता पठति । सीता खादति । सीता लिखति ।

Yup, the ति is added to the root verb, which makes it compatible with he,

she, it, and with any name whether masculine or feminine BUT

त्वं गच्छसि। त्वं वदसि । त्वं पठसि । त्वं खादसि । त्वं लिखसि ।

You go. You speak. You read. You eat. You write.

AND

अहं गच्छामि । अहं वदामि । अहं पठामि । अहं खादामि । अहं लिखामि ।

I go. I speak. I read. I eat. I write.

1. Do you see how the same suffix (प्रत्यय) has been added to all the धातु s

to make the verb compatible with a particular subject?

2. ति is loyal to सः, सा and तत् or for that matter to, say, सुमित्रा, सुधा,

दशरथः , रावणः, पुस्तकं , विद्यालयः etc. (पार्वति लिखति परन्तु अहं लिखामि ...gettit?)

3. सि is loyal only to त्वम् AND मि is loyal only to अहम् ।

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4. Please note that it is पठामि and not पठमि । There is an ा

मात्रा added to the धातु before the प्रत्यय is added.

5. गच्छति conveys both meanings 'goes' and 'is going'

6. Thus you can safely translate अहं वदामि as I speak and I am

speaking.

7. Also, if you notice, since मि is loyal to अहं , I can simply say

वदामि and the message that I am the one who is speaking and NO

ONE ELSE, has been conveyed. Ditto with त्वम् ...the minute I say..

खादसि , it's YOU who are eating and NO ONE ELSE. I do not have

to even mention the अहं or the त्वम् । The ति though, does

need a specified subject. (Refer to 2 for reasons why)

Knowing this, you can now make two word sentences inSanskrit using

अहं, त्वं, सः, सा and तत् .Let me provide you with a few more " everyday"

धातु s. हस् laugh, पच् cook, रक्ष् protect, नम् namaskaar (to salute.)

Now , if you noticed, गम् (yours truly) becomes गच्छ before the

suffixes are added. All the rest remain the same. Similarly, two very

important धातु s - पा (drink) becomes पिब् and दृश् (see) becomes पश्य ।

Henceforth, if the धातु 's form must be changed before it can be used, the

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usable form will be given in brackets eg: गम् (गच्छ) or

पा (पिब्) . Use पा (पिब्) and दृश् (पश्य) too to make some more two

word sentences.

If you find this lesson difficult or need clarification of any kind,

please do not hesitate to write. These teachers out here can't wait to be useful. Besides, they are eager to impress Swamiji - who is an expert in Sanskrit and speaks the language fluently!

Yeah! It's my coming out ball, my debut! And honestly, I can't wait to work closely with you! More next week.

All love, गम् ।

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Lesson 7. Presenting the entire present tense deal.

Thou shalt not press the panic button.

Panic Button.

Thou shalt tell thyself," So what, if Sanskrit has not just a singular

and a plural but a dual as well ! "

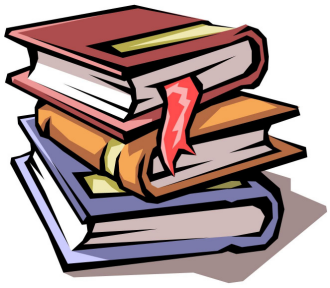
ते पठतः । They two study.

युवां पठथः । You two study.

आवां पठावः । We two study.

Thou shalt reassure thyself, "Thank the good Lord that we do not need to

learn a triple!"



पुस्तकानि। Books, just books.

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Here, my dears, is the works.

गम् (to go) **लट् लकार** (the present tense.)

पुरुष Person	एकवचन Singular	द्वीवचन Dual	बहुवचन Plural
प्रथम M F N	सः he सा she तत् it **गच्छति**	तौ two hes ते two shes ते two its **गच्छतः**	ते many hes ताः many shes तानि many its **गच्छन्ति**
मध्यम	त्वम् /त्वं you **गच्छसि**	युवाम् /युवां two of you **गच्छथः**	यूयम्/यूयं all of you **गच्छथ**
उत्तम	अहम्/अहं I **गच्छामि**	आवाम्/आवां two of us **गच्छावः**	वयम्/वयं all of us **गच्छामः**

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1. Only the प्रथमपुरुष has distinct words based on gender. (Phew!!)

M = Masculine पुंल्लिङ्ग । F = Feminine स्त्रीलिङ्ग । N = Neuter नपुंसकलिङ्ग ।

2. The प्रथमपुरुष contains within it ALL the nouns and pronouns in the whole wide world EXCEPT for you, you two, all of you, I, two of us , all of us. Therefore....

3. When the verbs of the मध्यम and the उत्तम are used, the subject need not be given. For example, if I say खादथः, the subject can be none but युवाम् । It is only for the प्रथमपुरुष , that the subject has to be specified.

4. Refer to Lesson 2, on when अहं is used and when अहम् ।

5. This style of presentation is what is original. Here the first preference, in true altruistic style, is given to he, she and it. These become the first person. Yet knowing that the Divine Atman resides in oneself, one refers to oneself as the उत्तमपुरुष ।

6. To make Sanskrit available to a generation already accustomed to English grammar, the style that you see in various text books will be the other way around where उत्तमपुरुष is referred to as the प्रथमपुरुष ..first person, the मध्यम is referred to as the द्वितीयपुरुष ...the second person, and the third person is called the तृतीयपुरुष ...where, in this

table, is the प्रथम. So certain texts - those prescribing the original format- will have the table the way it is written here and certain other texts will have it 'upsidedown'.

7. It doesn't really matter which way you learn it as long as the right

form of verb is used with the right subject.

Brain Teaser....In the second stanza of the bhajan पूर्णकलामयि संवित्स्वरूपिणि, who is the subject? What is the verb? (Ignore the other

words that have not been taught as yet.) Those of you who do not know the

bhajan, here are the words....

गुरुमूर्ते त्वां नमामि सततं

आत्मकामसंवर्धनि अम्ब ।

Exercise...Using the given table as a guide, use thecorrect form of the verb

given in brackets and translate the following ..

1. He speaks.(वद्)
2. We two eat.(खाद्)
3. All of them (Feminine) see.(दृश् - पश्य)
4. सा पिबति।
5. यूयं नमथ ।
6. वयं पठामः ।

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Go over the table at least twice a day for the next few days

and you will see how easily you will begin to match the verb with its

subject.

The tables for the धातुs वद्, पठ्, खाद्, लिख्, हस्, पच्, रक्ष्, नम्, पा (पिब्), दृश् (पश्य) are all there for your ready reference in the Supplement Section. Have titled it "Verb conjugations in the present tense."

May i lend you a shoulder?

When i first landed up with this memorizing process, i wasn't too

sure i could do it... i had left school years ago. But once i got

started, my learning ability adapted itself to my new requirements.

Once you remove the " I can't! " block from your mind, the words

begin to flow. Use the words often during the day, it makes it

simpler. When faced with a limited vocabulary, i have even

constructed sentences like

" अहं milkam boiलामि ," to connect the right verb प्रत्यय s with

its subject. Try it. It's fun.

Once you are more or less comfortable with this, we can move onto

our next set of lessons.

Till we meet again, " Adios Amigos!"

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Lesson 7 A. Gender and Person combinations.

Sushmā Nāḍkarṇī from Australia, had a very interesting question to ask.

What subject form does one use, तौ or ते , if you want to say ,"They two go, " AND, if one person is a man and the other a woman?

Okey Dokey ,....here is what happens...(By the way,a subject is the one who performs the action in a sentence.)

RULES THAT APPLY TO च (AND)

NOTE:There are two ways in which च (and) is added in a sentence.

- List all the objects and add च after the last listed object. For example:

The cat, dog, elephant, mouse च play. This is the most common usage and is THE PREFERRED one while conversing.

- Put the चin between all listed objects. For example: The cat च dog च elephant च mouse च play.

Musical, but a mouthful!!! File this usage, correct but rare, away in your memory bank.

Back to Sushmā's query.

- When the two are a man and a woman, the Masculine form of the

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pronoun always takes the preference. So one can say तौ गच्छतः ।

For all the feminists out there, there's a way out.Say instead --- सः

सा च गच्छतः ।

- रामः सीता च नमतः। The dual form of the verb is used to match with the two

subjects. Gottit?

- रामः सीता लक्ष्मणः च नमन्ति। The plural form of the verb with more than

two subjects.

- Sometimes one may come across a sentence like. " In him neither

cleanliness, nor character nor truth exists." The verb HAS to be

singular. Therefore, even though the sentence contains three

subjects, the verb form HAS to be singular. तस्मिन् न शौचं न आचारः न च सत्यं अस्ति। (अस्+ति) अस् the root form meaning ' be'.

- What if you have subjects from two or three different पुरुषs ? In

that case, use the dual or the plural form of the verb (depending on

the number of subjects) and give preference to उत्तमपुरुष first ,

then to मध्यमपुरुष and last of all to प्रथमपुरुष ।

For example...

1. त्वम् अहं च गच्छावः। Since there are two people, use the dual

form of the verb. Since उत्तमपुरुष features in the sentence, use the

dual form of the verb for the उत्तमपुरुष ।

2. रामः त्वम् अहं च गच्छामः। Plural form AND उत्तमपुरुष ।

3. रामः त्वं च गच्छथः। Dual And मध्यम ।

4. ते त्वं च गच्छथ। Plural Andमध्यम ।

RULES THAT APPLY TO वा (OR)

- The verb matches the subject that you place last in your sentence.

अहं वा त्वं वा गच्छसि। त्वं वा अहं वा गच्छामि। अहं वा ते वा गच्छन्ति । (Yup,वा prefers to be between all the words and at the end of the list ....he insists on making his presence felt!)

I must thank Sushmā for her question. This got me a reading and a

referring again. This kind of interaction builds a quicker, greater and a very

'useful understanding' of the language, don't you think? Everybody benefits.

All questions are welcome. Looking forward to active participation from all

of you. And a very, 'G'dai to you mate!'

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Lesson 7 B. Sanskritofying English!!!

Something happened a few days ago...something that filled my heart with deep appreciation, pride and hope... Nimish Ubhaykar, a fifteen year old, born and brought up in the U.K., wrote to us. Deeply interested in India and Her culture, he learnt the Devanagari script to be able to learn Sanskrit. With young people like him, we can be assured that the future of Sanskrit lies in good and caring hands.

Lesson 7. seems to need further explanations. So here goes...

First let's get a few concepts absolutely clear...

Lesson 6. dealt with the introduction of a root word called a धातुः ।

A धातुः is the most flexible thing in the universe. It is the basic form of a verb and can be converted into a noun or an adjective and much else by the addition of prefixes and suffixes. Let us just concentrate on the verb aspect first. The others will be introduced by and by.

In English we have a singular and a plural.... Boy. Boys. A boy goes. Boys go. Sanskrit has an additional 'dual' besides a singular and a plural. So we have...a boy goes, two boys go and many boys go.

Just as in English, where the verb has to match the subject ('Boys goes' is an absolute howler), in Sanskrit too, the verbs HAVE to match the subject. Now that Sanskrit has an additional dual, we need separate verb forms to distinguish the duals from the singulars and the plurals.

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To understand grammar better, Sanskrit verbs are always shown in a tabular form. Vertically they denote 'number' and horizontally the 'person.' Let's take a peek at the table again .

गम् (to go) लट् लकार

(लट् लकार are Sanskrit words that mean the Present Tense.)

पुरुष Person	एकवचन Singular	द्वीवचन Dual	बहुवचन Plural
प्रथम	गच्छति	गच्छतः	गच्छन्ति
मध्यम	गच्छसि	गच्छथः	गच्छथ
उत्तम	गच्छामि	गच्छावः	गच्छामः

Keep the गम् table that has earlier been given in Lesson 7. alongside this one and begin to compare the two.

These concepts should come through clearly...

1. Every noun and pronoun in the dictionary (except for 'You' , 'two you-s', many you-s' and 'I' , 'two of us' and 'we') fall into the प्रथम ...whether cat ,dog, museums, two cobs of corn , many fish, one bird, two rats.

These verbs will therefore be used for the third person... Use गच्छति with singular forms of ANY noun. Use गच्छतः with dual forms of ANY noun. Use गच्छन्ति with plural forms of ANY noun. For example...One

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cat गच्छति। Two cats गच्छतः । Three or more cats गच्छन्ति। Yes,

the noun form "cat" is written differently for one cat, two cats and

three or more cats...but that will be explained in Lesson 8. For the

moment, combine English and Sanskrit to "remember" which verb form

goes with which subject form. Similarly...one tadpole तरति, two

tadpoles तरतः and three or more tadpoles तरन्ति । तॄ (to swim)

being the धातु ।

2. You, two of you, three or more of you ....these fall into the मध्यम ।

The subject is so specific here that just by looking at the word खादसि (the suffix सि is the indicator) i know that it is you who are

eating and nobody else. If i say वदथः, the suffix थः indicates "two

of you".

3. Therefore since both मध्यम and उत्तम have predetermined subjects,

i needn't add the subject at all in my sentences. If i say "sing" it is

unclear as to who is singing...i? you? we?...but if i say गायामि , the मि

tells me that "I am singing."

4. To identify the verb forms, you must look at its tail end. Catch a hold

of the suffix... is it ति, तः, अन्ति, सि, थः, थ, मि, वः, मः ...and then

figure out who the subject is. Now let's tease the brain teaser in

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Lesson 7. into giving us a solution...

गुरुमूर्ते त्वां नमामि सततं

आत्मकाम संवर्धनि अम्ब।

नमामि tells you that the one who is performing the namaskaar is none but "I." Simple.

Use these verb suffixes with their matching subjects to form Sanskrit/English sentences...until our vocabulary grows. अहं singaamि , त्वं meditateसि , two elephants trumpetतः, Mother cookति, Father snoreति ।

...sentences like that , till the verb suffixes- subject combinations have more or less been memorized. Go on to the next lesson. Once you have finished reading Lesson 8 and Lesson 8 A, come back to Lesson 7, things will begin to make sense then. If you are still in a soup, write to the chef (yours truly). Let's see if i can tease my brain into coming up with better explanations! Looking forward to your feedback.

****

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Lesson 8. Insights into विभक्ति s

Have a look at these two sentences...

- The cat drinks milk.
- Milk drinks the cat.

In most languages, the minute the words are shifted around, the meaning of the sentence changes.

Sanskrit is musical. It is rhythmic. Almost everything that we have in our shastras , our scriptures, our texts, are all set to a particular metre in the form of poetry. We needed the freedom to be able to put words in any order in a sentence, without any changes to the meaning of what had to be conveyed.

The only way to ensure that was to convert a preposition into a suffix, a प्रत्यय, and then add that to the noun. The noun plus the preposition-turned- into- suffix became a completely new word whose meaning became crystal clear. (A preposition is a word in a sentence that shows the relationship between two or more nouns/pronouns. For example.. She sat *under* a tree. Krishna spoke *to* Raghava.

They played with bats and balls. What we essentially do in Sanskrit is write the word "under tree" as "treeunder", "to Raghava " as "Raghavato" and "with bats and balls" as "batsballswith" The subject's word form, as in the one performing the action, remains unchanged. The changes occur with the other noun or pronoun in the sentence with whom the subject seeks to establish a relationship. Clarity any clearer??!!)

It was a long time ago. The early morning was vibrant in the silence of

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meditation. The Rishi Budhakaushik had disappeared within himself. The Lord Shiva, in His infinite grace, gave to the Rishi the Ramaraksha stotra. In it, is a beautiful verse...

रामो (रामः) राजमणिः सदा विजयते रामं रमेशं भजे।

रामेणाभिहता (रामेण अभिहिता) निशाचरचमूः रामाय तस्मै नमः ॥

रामात् नास्ति परायणं परतरं रामस्य दासोऽस्म्यहम्।

रामे चित्तलयः सदा भवतु मे हे राम मामुद्धर ॥

Notice how the word राम appears in many different forms in the verse.

Each of them convey a different meaning. Let's go through each one of them in sequence.

रामः is the subject form. रामं becomes the object form. रामेण means 'by or with Rama.' रामाय signifies 'for Rama.' रामात्' is 'from Rama.' रामस्य conveys the meaning 'Rama's.' रामे is 'in Rama.' And राम by itself, is the form the word takes when calling out to someone named Rama.

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Let us put it in the form of a table to make it easier to refer to.

राम अकारान्त पुंल्लिङ्ग

विभक्ति	एकवचन singular	द्विवचन dual	बहुवचन plural
प्रथमा subject	रामः		
द्वितीया object	रामं		
तृतीया by, with	रामेण		
चतुर्थी for	रामाय		
पञ्चमी from	रामात्		
षष्ठी (denotes possession)	रामस्य		
सप्तमी in, on	रामे		
सम्बोधन (used when calling out to..)	(हे) राम		

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Now, रामः is an अकारान्त पुंल्लिङ्ग word. That means that it ends in the sound अ , and is a masculine word. If you remember, म = म् + अ

There are lots of masculine words that end in अ. For example, बालक (boy), वृक्ष (tree), ग्रन्थ (book), कर्ण (ear), छात्र (student) besides so many names like शिव, महेश , अमर etc.

Since Sanskrit is so musical, all I have to do is make sure that my words rhyme. For example if I have to say "from the book," I look at the word for "from Rama" It says रामात्। So therefore, "from the book" JUST HAS to be ग्रन्थात्।

Simple. I can see eyebrows raised over the blank spaces for the dual and plurals. Are they needed? You can betcha bottom dollar thatthey are! What in the world would you say for " I hear with my two ears ?" Or for that matter ," All my students fell asleep while reading my lesson? "

Therefore, here now is the entire table.

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राम अकारान्त पुंल्लिङ्ग (Just to look at my dears, don't get flustered!)

विभक्ति	एकवचन singular	द्विवचन dual	बहुवचन plural
प्रथमा subject	रामः	रमौ	रामाः
द्वितीया object	रामं	रामौ	रामान्
तृतीया by, with	रामेण	रामाभ्याम्	रामैः
चतुर्थी for	रामाय	रामाभ्याम्	रामेभ्यः
पञ्चमी from	रामात्	रामाभ्याम्	रामेभ्यः
षष्ठी (denotes possession)	रामस्य	रामयोः	रामाणाम्
सप्तमी in, on	रामे	रामयोः	रामेषु
सम्बोधन (used when calling out to..)	(हे) राम	(हे) रामौ	(हे) रामाः

I have tried to show you that certain words are repeated in the table by clubbing them together in the same colour. They are used not too often , that is why the need to create new words did not present itself. Thank God for small mercies ...there is so much less to memorize.

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New Concepts taught in this lesson

- You can arrange the words in any manner in a Sanskrit sentence.

Let me give you some concrete examples -

रामः शिवं नमति । नमति रामः शिवम् । शिवं नमति रामः । नमति शिवं रामः । शिवं रामः नमति । रामः नमति शिवम् । All these sentences mean exactly the same thing, Rama does Namaskaar to Shiva. Since Rama does the action, the Rama is picked from the प्रथमा विभक्ति । Since Shiva is the object to whom the namaskaar is done, you use the द्वितीया विभक्ति form which is शिवम् ।

- A word + a preposition is used in Sanskrit...a word is NEVER used by itself.

If I use the word राम, you may safely assume that I am calling out to Ram.
If I intend using Ram as the object of my adoration, I MUST use the word रामम् । If Ram is the person performing the action, I must use the word रामः ।

Hope these two concepts have been dealt with clearly in this lesson.

In a lighter vein...

Here is a little limerick that might amuse you.

The study of Sanskrit should not make one tense.

For, look at the sentence, "the birds sat on the fence."

If you mix up the words,

In the end, put the birds,

In Sanskrit, it will still make sense!

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Lesson 8 A . Reinforcing Vibhaktis.

I remember going into a complete tizzy when first introduced to the vibhakti idea. I asked more questions than a talkative four year old. Luckily for me, Tarangini had the patience of a growing pearl. Here is what I gathered in an oyster.

Take a look at the गम् present tense verb table. Besides the conjugations of the verb, the matching subject forms are also given. Ignore the verb forms and just concentrate on the subject forms. The table is broken horizontally into three पुरुष s. Divide the lot completely as so...

पुरुष Person		एकवचन Singular	द्विवचन Dual	बहुवचन Plural
प्रथम	M	सः He	तौ Two He s	ते Many He s
	F	सा She	ते Two She s	ताः Many She s
	N	तत् It	ते Two It s	तानि Many It s

मध्यम	त्वं / त्वम् You	युवां / युवाम् You two	यूयं / यूयम् All of you

उत्तम	अहं/ अहम् I	आवां/आवाम् We two	वयं / वयम् All of us

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Now let's concentrate on the **प्रथम पुरुष**.

प्रथम Person		एकवचन Singular	द्विवचन Dual	बहुवचन Plural
प्रथम	M	सः He रामः, हरिः, गुरुः|	तौ Two He s	ते Many He s
	F	सा She रमा, मतिः, नदी	ते Two She s	ताः Many She s
	N	तत् It गृहम् , वनम्,	ते Two It s	तानि Many It s

At the risk of sounding terribly repetitious and boring..

1. The **प्रथम पुरुष** accommodates every single noun and pronoun in the dictionary except for those of the **मध्यम** and the **उत्तम** .
2. Therefore, **रामः गच्छति, गुरुः गच्छति, रमा गच्छति, माला गच्छति, गृहं गच्छति, वनं गच्छति ।**

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Just as there are अकारान्त पुंल्लिङ्ग words like राम, बालक there are उकारान्त पुंल्लिङ्ग words like गुरु, भानु (sun), शिशु (child), साधु and there are इकारान्त पुंल्लिङ्ग words like कवि, हरि, गिरि

1. All अकारान्त पुंल्लिङ्ग words are declined like, made to rhyme like, राम।
2. All उकारान्त पुंल्लिङ्ग words are declined like गुरु।
3. All इकारान्त पुंल्लिङ्ग words are declined like हरि ।

उकारान्त पुंल्लिङ्ग words and इकारान्त पुंल्लिङ्ग words are declined differently from अकारान्त पुंल्लिङ्ग words BUT the most beautiful thing is that Sanskrit allows us the freedom to convert all words into अकारान्त पुंल्लिङ्ग words and decline them like राम । For instance, why not convert गुरु into गुरुदेव or maybe हरि into नारायण ? Makes conversation simple!

These antics are alright in the beginning but eventually we will have to learn all the forms of different words simply so that we may recognize them in shlokas and texts. (We'll take it easy... i shan't give you more than you can chew. And that's a promise.)

Similarly we have different ending feminine words and neuter words. All rhyming words are declined in the same manner. BUT remember that a masculine word is rhymed with its masculine counterpart; a feminine one with its feminine rhyming counterpart;and a neuter with a neuter.

Just try and understand this concept. Things will become clearer as we proceed and i will keep explaining and repeating concepts for as long as you require me to.

Just hit the feedback button on our Sanskrit page, relate your woes and we'll provide instant relief! The Agony Aunts and Uncles here are a prompt lot.

See you next week!

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Lesson 9. Of Caterpillars and Non-Caterpillars.

Much as you have been introduced to verbs and nouns that change their shape and size at the drop of a hat, there are some heartwarming, steady ones that never, ever "metamorphosize." (Ah! NOW the reference to caterpillars becomes clear!)
You can use them with any noun, verb, vibhakti, gender, tense, you name it, they hold their own, in a changing world. They are called, अव्यय s. Let's go through a group of them in every lesson .

Sanskrit	English	Hindi
किं / किम्	what	क्या
अत्र	here	यहाँ
तत्र	there	वहाँ
यत्र	from-where (whence)	जहाँ
कुत्र	where	कहाँ
एकत्र	all together	साथ में
सर्वत्र	everywhere	सब जगह
अन्यत्र	elsewhere	किसी और जगह

So I can accurately say
अहं तत्र गच्छामि। त्वं तत्र गच्छसि। सः तत्र गच्छति। रामः तत्र गच्छति।
आवां तत्र गच्छावः । ....and so on and so forth.
Having introduced our Non- Caterpillars, shall we get familiar with our

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Caterpillars?
In a sentence such as " Ram is eating a ladoo," Ram is the subject.
Therefore you pick the word Ram from the प्रथम विभक्ति । रामः ।
The verb is " is eating" and HAS to follow the subject. Since रामः is from the प्रथमपुरुष एकवचन (Third Person Singular...according to English Grammar) the verb also has to be from the प्रथमपुरुष एकवचन ... खादति ।
The object that is being gobbled up is the ladoo (मोदक ...the root word)
The object form of the word मोदक is मोदकं ...
Therefore the sentence becomes.. रामः मोदकं खादति।
CLUE: Whenever a sentence is constructed or translated, grab (for dear life) the verb and its subject. THEN add the rest ofthe words to complete the sentence.
Let's add an अव्यय ।
रामः मोदकम् अत्र खादति। । Ram is eating a ladoo here.
रामः मोदकं तत्र खादति। । Ram is eating a ladoo there.
Let's change the subject AND along with it, the verb.
अहं मोदकम् अत्र खादामि । I am eating a ladoo here.
अहं मोदकं तत्र खादामि । I am eating a ladoo there.
त्वं मोदकम् अन्यत्र खादसि। You are eating a ladoo elsewhere.(Probably averse to sharing it.)
त्वं मोदकं सर्वत्र खादसि। You are eating a ladoo everywhere.(Don't even try and imagine it.)
(New Concept मोदक is a masculine word. Whenever i introduce NEW masculine words to you, i shall put an (M) next to it, neuter words will be introduced with an (N) and feminine words with an (F). To use them in sentences, change the word according to the विभक्ति table to include a preposition)
Rules that must be followed.
1. The verb HAS to agree with the कर्ता, the subject.
अहं गच्छति is an absolute no no.

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2. The conjugation(Changes in a verb form) of the verb in its various forms remains the same for all three genders. The verb is bound by पुरुष person and वचन number, not by लिङ्ग gender.

रामः खादति, सा खादति, माला खादति, तत् न खादति ।

3. The subject कर्ता ALWAYS is in the प्रथमा विभक्ति and the object कर्म is ALWAYS in the द्वितीया ।

गज (elephant, M), मोदक (laddoo, M)

गजः मोदकं खादति is translated as The elephant is eating a laddoo.

गजं मोदकः खादति ... The ladoo is eating an elephant.

Thou shalt tread this path with care.

New Concept

Whenever you use गम् in its verb, or other yet to be introduced forms, the place to where the "going to" happens ALWAYS isin the द्वितीया विभक्ति । (Easier to say, add theम् or the anuswaar to wherever you are going to.)

अहं विद्यालयं गच्छामि । गजः वनं गच्छति। सः गृहं गच्छति।

गच्छामि विद्यालयम् अहम् ।

The faithful shall follow me into solving the exercises in Lesson 9 A.

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Lesson 9 A - Exercises in sentence building.

Let's build a vocabulary now. The अ ending masculine(अकारान्त पुंल्लिङ्ग) noun " राम " has already been introduced. We will work with just the first two vibhaktis today. Subsequent lessons will introduce one vibhakti at a time.

Time now to introduce a new concept....

Whenever new verbs are introduced, the प्रथमपुरुष एकवचन will be given in brackets alongside the धातु । For example, दृश् (पश्यति)। All you have to do is separate the word पश्यति into पश्य + ति and understand that the usable verb form is the first part of the word. You can build an entire present tense table based on this by the addition of प्रत्यय s (suffixes) as so..

दृश् (पश्यति) to see लट्लकार (present tense)

पुरुष Person	एकवचन Singular	द्विवचन Dual	बहुवचन Plural
प्रथम	पश्यति	पश्यतः	पश्यन्ति
मध्यम	पश्यसि	पश्यथः	पश्यथ
उत्तम	पश्यामि	पश्यावः	पश्यामः

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For quick reference to help you do the exercises, arethe first two विभक्ति -s

राम अकारान्त पुंल्लिङ्ग

विभक्ति	एकवचन Singular	द्विवचन Dual	बहुवचन Plural
प्रथमा subject	रामः	रामौ	रामाः
द्वितीया object	रामम्	रामौ	रामान्

Do you have a notebook , a pencil and a HUGE eraser ready? Then let's gettagoin' !

Nouns / Pronouns. Verbs. Avyayas.

सः he	भू (भवति to be)	किम्
तौ two he- s	पठ् (पठति to read or study),	अत्र
ते all the he- s	गम् (गच्छति to go)	तत्र
राम (M)	हस् (हसति to laugh)	यत्र
ईश्वर(M)		कुत्र
बालक boy (M)		सर्वत्र

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मनुष्य man (M)		अन्यत्र
नृप king (M)		एकत्र
विद्यालय school (M)		
ग्राम village (M)		

Example sentences.

1. He is reading. सः पठति ।
2. Those two men are reading. मनुष्यौ पठतः।

Recall...All nouns and pronouns except for the त्वं, युवां, यूयं, अहं, आवां and वयं fall into the प्रथमपुरुष। Therefore logically, two men HAVE to be matched with पठतः the dual प्रथमपुरुष verb. And since there are two men, the word for two men HAS to rhyme with रामौ which makes it मनुष्यौ।

3. What is happening there? तत्र किं भवति?

Whatever is happening also falls into the प्रथमपुरुष । Since it appears to be singular, भवति is used.

4. The boy is going there. बालकः तत्र गच्छति।

Try doing the rest on your own. Answers are provided in Lesson 9B. But you shall be honest and take a peek only after you have tried completing the exercise.

Translate.

1. He is reading.
2. He is laughing there.
3. The boy is going to school.
4. Ram is going to the village.
5. The king is going elsewhere.

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6. Where is the boy laughing?
7. Ram and Ishwar are studying (Refer to lesson 7 A).
8. Ram is namaskaaring (for lack of an appropriate word!) Ishwar.
9. The two are reading here.
10. Two boys are laughing.
11. Two men are going to the village.
12. Two boys are going to school.
13. All the boys are laughing.
14. All the men are going to the village.
15. All the boys are namaskaaring Ram.
16. Ram is namaskaaring all the boys.

Correct these sentences.

1. सः पठतः।
2. सः पठन्ति ।
3. तौ पठति ।
4. ते पठति ।
5. बालकः हसन्ति ।
6. सः गच्छन्ति ।
7. रामः ग्रामः गच्छन्ति।
8. ते किं पठति।
9. ते किम् पठन्ति ।

Seems more than enough for a first time session. Will see you next week. By the way, you may take that peek now. You have my blessings.

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Lesson 9 B. Answers to questions in Lesson 9 A

1. He is reading. सः पठति ।
2. He is laughing there. सः तत्र हसति।
3. The boy is going to school. बालकः विद्यालयं गच्छति ।
4. Ram is going to the village. रामः ग्रामं गच्छति ।
5. The king is going elsewhere. नृपः अन्यत्र गच्छति ।
6. Where is the boy laughing? बालकः कुत्र हसति ।
7. Ram and Ishwar are studying. रामः ईश्वरः च पठतः।
8. Ram is namaskaaring Ishwar. रामः ईश्वरं नमति ।
9. The two are reading here. तौ अत्र पठतः।
10. Two boys are laughing. बालकः हसतः।
11. Two men are going to the village. मनुष्यौ ग्रामं गच्छतः ।
12. Two boys are going to school. बालकौ विद्यालयं गच्छतः ।
13. All the boys are laughing. बालकाः हसन्ति ।
14. All the men are going to the village. मनुष्याः ग्रामं गच्छन्ति ।
15. All the boys are namaskaaring Ram. बालकाः रामं नमन्ति ।
16. Ram is namaskaaring all the boys. रामः बालकान् नमति ।

Corrected sentences.

1. सः पठतः। सः पठति ।
2. सः पठन्ति । ते पठन्ति ।
3. तौ पठति । तौ पठतः ।
4. ते पठति । ते पठन्ति ।
5. बालकः हसन्ति ।बालकः हसति ।
6. सः गच्छन्ति । सः गच्छति ।
7. रामः ग्रामः गच्छन्ति। रामः ग्रामं गच्छति ।

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8. ते किं पठति। ते किं पठन्ति ।
9. ते किम् पठन्ति । ते किं पठन्ति ।

How was the goin' ?

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Summing up Month 1.

What you would have achieved at the end of Month 1.
Know...

- When to use म् and when to use an अनुस्वार।
- How to correctly write a word with अनुनासिक व्यञ्जन s.
- How to correctly pronounce म् or an अनुस्वार ending word depending on what letter follows it.
- That nouns and pronouns may be masculine, feminine or neuter.
- That nouns, pronouns and verbs can be singular, dual or plural.
- That all "same ending" masculine words are declined alike.
- Ditto for same ending feminine words. Ditto neuter.
- Suffixes have to be added to a verb root form to match the subject.
- That nouns or pronouns have to be attached to a preposition before they can be used.
- That the subject is picked from the प्रथमा विभक्ति।
- That the object is picked from the द्वितीया विभक्ति ।
- That Sanskrit verbs are so familiar simply because we use them everyday when speaking our own mother tongue.
- That wherever is the place that one is going to, the place falls in the द्वितीया विभक्ति । That is, it ends in a म् or an अनुस्वार ।
- That अव्यय- s are words that do not change their form.

And that's tremendous progress, if i do say so myself!

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Lesson 9 C . By the Way...

We were at the garden, Tarangini and the rest of us, studying Shantiniketan style, when she suddenly said to me, "Don't lean against him!" "Him, who?" i was bewildered, i was just resting against a tree. Then enlightenment struck (seems as if trees and enlightenment have a thing going)
"A tree is masculine in Sanskrit, वृक्ष | So is a cloud मेघ| A village ग्राम, a question प्रश्न | So is space आकाश | Some neuter words in English are masculine in Sanskrit... and the other way around." From that moment onwards, i stopped comparing the two languages and began appreciating the uniqueness of both.
i just check the dictionary to confirm gender. Some dictionaries introduce masculine words by giving the प्रथमा विभक्ति एकवचन form . For example, the root noun-word राम is introduced as रामः | Some others prefer to give the root word (just राम) and print an "M" next to it to say masculine.
A root noun-word isn't logical...take for example the word, मित्र .
The masculine form of मित्र means the sun and the neuter form of मित्र means a friend. Curious as to how a neuter word is declined? Slow and steady...will introduce you to it by and by.
i also realized the need to have duals and plurals for names when confronted with five Abhisheks in a class of forty eight. So instead of रामाः गच्छन्ति, i simply said अभिषेकाः गच्छन्ति |

Who says space can't be divided?! We managed it when two of us fought and landed up with आकाशौ ...neither was allowed to trespass into the other's personal space!

The richness of Sanskrit began to come through. We were slowly letting go of preconceived notions of what should and shouldn't be in a language and in that open approach, we created an atmosphere conducive to quicker learning.

This lesson has been named Lesson 9 C because we are still dealing with the first two vibhaktis. Let's build a vocabulary of अकारान्त पुंल्लिङ्ग words and verbs and work

on sentence structures. Once we are comfortable with the first two vibhaktis and how they are used, we'll move ahead. Parama Pujya Swamiji constantly refers to श्रवणं, मननं and निदिध्यासनम् | Clubbed with this should be the perfect expression of that which has been absorbed. So with each concept , i will provide you with plenty of exercises for practice. To help you, using our राम table as our guide and standard, here is how you work on the declensions of the first two vibhaktis, using a few examples.

राम अकारान्त पुंल्लिङ्ग

विभक्ति	एकवचन	द्विवचन	बहुवचन
प्रथमा subject	रामः	रामौ	रामाः
	अभिषेकः	अभिषेकौ	अभिषेकाः
	अमरः	अमरौ	अमराः
	वृक्षः	वृक्षौ	वृक्षाः
	मेघः	मेघौ	मेघाः
	ग्रामः	ग्रामौ	ग्रामाः
	प्रश्नः	प्रश्नौ	प्रश्नाः
द्वितीया object	रामम्	रामौ	रामान्
	अभिषेकम्	अभिषेकौ	अभिषेकान्
	अमरम्	अमरौ	अमरान्
	वृक्षम्	वृक्षौ	वृक्षान्
	मेघम्	मेघौ	मेघान्
	ग्रामम्	ग्रामौ	ग्रामान्
	प्रश्नम्	प्रश्नौ	प्रश्नान्

Do you see how the rhyming is done now? Do i also see a question hovering now as to why these words are अकारान्त पुंल्लिङ्ग ?

Let's break the राम word. राम = र् + आ +म् + अ (the word राम ends in a अ) Please refer to our first three lessons.
मेघ = म् + ए + घ् + अ Is it clear now?
Why is गुरु an उकारान्त word? गुरु = ग् + उ + र् + उ । Gottit??
In Lesson 9 A , you have been taught how to develop the verb table.
Armed with this, let's try our hand at sentences. Exercises in Lesson 9 D.

****

Lesson 9D. Practice makes perfect.

Nouns	Verbs	Avyayas
जनक father M	क्रीड् (क्रीडति to play)	इदानीम् now
पुत्र son M	पत् (पतति to fall)	अधुना now
शिक्षक / अध्यापक teacher M	स्मृ (स्मरति to remember) धाव् (धावति to run)	यदा when... used in a statement
नर man M	जि (जयति to win/conquer)	तदा then
सूर्य sun M चन्द्र moon M	नी (नयति to take away) प्रच्छ् (पृच्छति to ask)	कदा when.... used in a question
प्रश्न question M शिष्य student M	हृ (हरति to take away/steal)	सदा always
प्राज्ञ/ पण्डित a wise man M	चल् (चलति to walk)	सर्वदा always
सज्जन a good man M		एकदा once
दुर्जन a bad man M		

Translate.

1. The boy is running.
2. The good man conquers the bad man.
3. The student and the teacher fall.
4. You look at the sun.
5. I am looking at the moon.
6. The bad man takes away/ steals the son.
7. The father remembers the son now.
8. The student asks a question.
9. (A tricky one coming up...keep your antennae tuned...) The student asks the teacher.
10. The student asks the teacher a question.(i feel perfectly wicked!!!)
11. You play here.
12. When does the teacher speak?
13. When the student asks a question, the teacher speaks.

14. The son speaks to the father.
15. The boy looks at the sun and the moon always.
16. He remembers the tree.
17. The sun and the moon look at the tree.
18. The tree falls here.
19. The tree runs there.
20. I take away the tree(it's a small one!)
21. When I laugh you laugh.
22. The wise man is eating here.
23. The many bad men are writing everywhere.
24. The two good men are reading.
25. The teacher remembers the two questions.
26. The two students bow down (Namaskara) to the sun, the moon, the trees and the two teachers.
27. The son walks.
28. He falls.
29. He speaks to father.
30. The son and the father play elsewhere.
31. Once a king goes to school.
32. You speak once.
33. I speak always.
34. The two of you play here always.
35. When do you speak?
36. When I ask a question, you speak.
37. When are all of you going to Gokarna?
38. The king conquers the many bad men always.

Check your answers against those given in Lesson 9 E.
If this marathon session has been a good one, we'll move onto Lesson 10. dealing with a new concept.

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Lesson 9E - Answers to 9D

1. The boy is running. बालकः धावति ।
2. The good man conquers the bad man. सज्जनः दुर्जनं जयति ।
3. The student and the teacher fall.शिष्यः शिक्षकः/अध्यापकः च पततः।
4. You look at the sun. त्वं सूर्यं पश्यसि ।
5. I am looking at the moon. अहं चन्द्रं पश्यामि ।
6. The bad man takes away/ steals the son. दुर्जनः पुत्रं हरति ।
7. The father remembers the son now. जनकः अधुना/इदानीं पुत्रं स्मरति ।
8. The student asks a question. शिष्यः प्रश्नं पृच्छति।
9. The student asks the teacher. शिष्यः शिक्षकं/अध्यापकं पृच्छति ।
10. The student asks the teacher a question. शिष्यः शिक्षकं/अध्यापकं प्रश्नं पृच्छति|
11. You play here. त्वम् अत्र क्रीडसि ।
12. When does the teacher speak? अध्यापकः कदा वदति?
13. When the student asks a question, the teacher speaks. यदा शिष्यः प्रश्नं पृच्छति तदा अध्यापकः वदति।
14. The son speaks to the father. पुत्रः जनकं वदति ।
15. The boy looks at the sun and the moon always. बालकः सर्वदा सूर्यं चन्द्रं च पश्यति ।
16. He remembers the tree. सः वृक्षं स्मरति ।
17. The sun and the moon look at the tree. सूर्यः चन्द्रः च वृक्षं पश्यतः ।
18. The tree falls here. वृक्षः अत्र पतति ।
19. The tree runs there. वृक्षः तत्र धावति ।
20. I take away the tree. अहं वृक्षं नयामि ।
21. When I laugh you laugh. यदा अहं हसामि तदा त्वं हससि ।
22. The wise man is eating here. पण्डितः अत्र खादति ।
23. The many bad men are writing everywhere. दुर्जनाः सर्वत्र लिखन्ति ।

24.The two good men are reading.सज्जनौ पठतः ।

25.The teacher remembers the two questions. शिक्षकः प्रश्नौ स्मरति ।

26.The two students bow down (Namaskara) to the sun, the moon, the trees and the two teachers. शिष्यौ सूर्यं, चन्द्रं, वृक्षान् , अध्यापकौ च नमतः ।

27.The son walks. पुत्रः चलति ।

28.He falls. सः पतति ।

29.He speaks to father. सः जनकं वदति ।

30.The son and the father play elsewhere. पुत्रः जनकः च अन्यत्र क्रीडतः ।

31. Once, a king goes to the school. एकदा नृपः विद्यालयं गच्छति ।

32.You speak once. त्वम् एकदा वदसि ।

33.I speak always. अहं सदा वदामि ।

34.The two of you play here always. युवाम् अत्र सर्वदा क्रीडथः ।

35.When do you speak? त्वं कदा वदसि ?

36.When I ask a question, you speak. यदा अहं प्रश्नं पृच्छामि तदा त्वं वदसि ।

37.When are all of you going to Gokarn? यूयं कदा गोकर्णं गच्छथ ?

38.The king conquers the many bad men always.नृपः दुर्जनान् सदा जयति ।

Let me know how you fared. We should iron out every problem as it comes. If you have been able to do this with a fair amount of accuracy, move on to Lesson 10.

****

Lesson 10. Neuter words to the rescue!!

Lesson 9 D was an eye-opener. Without neuter नपुंसकलिङ्ग words, my life would be dull indeed. i tried to imagine a day without a book, पुस्तक ; water जल ; a meal भोजन ; a flower पुष्प ; a leaf पत्र ; a letter पत्र ; fruit फल ; work कार्य and wealth धन ... and i decided, for sanity's sake, that they MUST make an appearance now.

When i introduce neuter नपुंसकलिङ्ग words, i will put an "N" next to the word. As in masculine words, some dictionaries will say "N" against neuter words and some others will state the प्रथमा विभक्ति form of the नपुंसकलिङ्ग word.
Let's just concentrate on the अकारान्त नपुंसकलिङ्ग words first. Yup, there are उकारान्त , इकारान्त and other ending neuter words as well, but let us wallow in the waters of "Ignorance is bliss," till such a time that we are required to be 'unblissful.'

We've appointed वन forest, as our standard word. The first vibhakti of all neuter words is exactly like its second. There's a surprise for you when we do the third vibhaktis of both the masculine and the neuter in the coming weeks . No big revelations now...

वन forest अकारान्त नपुंसकलिङ्ग

विभक्ति	एकवचन	द्विवचन	बहुवचन
प्र०	वनम्	वने	वनानि
द्वि०	वनम्	वने	वनानि

Now let's expand this to include a few of the words i've listed at the beginning of the lesson to show you how to rhyme them.

अकारान्त नपुंसकलिङ्ग

विभक्ति	एकवचन	द्विवचन	बहुवचन
प्र० कर्ता subject	वनम्	वने	वनानि
and	पुस्तकम्	पुस्तके	पुस्तकानि
	पुष्पम्	पुष्पे	पुष्पाणि
द्वि० कर्म object.	पत्रम्	पत्रे	पत्राणि
	फलम्	फले	फलानि
	धनम्	धने	धनानि

Sample sentences.

दुर्जनः धनं हरति । अहं भोजनं खादामि । त्वं पुस्तकं पठसि । सा जलं पिबति । रामः वनं गच्छति । बालकः पत्रं लिखति ।

The first question that might pop up is "Does one need a dual or a plural for a word like जलम् ?" No, one may not. But the option to decline it in duals and plurals is available. The freedom to do so is what is important. Poets, as you can well imagine, will have a field day! Don't miss the important concept that is being introduced on the next page...scroll down please!

New Concept.

वनम् becomes वनानि | Why does पुष्पम् become पुष्पाणि and not पुष्पानि ?

Words change as they are being declined, agreed? In some vibhaktis, a न् crops up attached to the root word. That न् changes into a ण् in some declined words.

Note: If the root word contains न्, the न् in the original word does not change, only the one that is added to it in a declined form changes

- This rule, of the न् changing into a ण्, is applicable to words that contain a र् and a ष्. The only vibhaktis that are affected are
    1. तृतीया एकवचन and षष्ठी बहुवचन in Masculine words .

2. प्रथमा बहुवचन and द्वितीया बहुवचन AND तृतीया एकवचन and षष्ठी बहुवचन in Neuter words.

The finer nuances will be explained as we move on with our vibhaktis.
If this concept is slightly mindboggling, don't allow it to bother you.
Things will get clearer when the other vibhaktis are introduced. Just file away this concept for future references.
(Check our Frequently Asked Questions for a comprehensive answer)

Shall we move onto new words and exercises? Here's greeting Lesson 10 A .

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Lesson 10 A. Smooth seas never a sailor made!!

A bit of turbulent weather with new words and verbs thrown at you, and you will come out of these stormy sentence sessions, brimming with confidence. Most of these words are familiar. Some are not. Throw a quick glance over these guys once a day, and you will have all these words and verbs at your fingertips. Space out these exercises throughout the week, if you wish. All the best!

Nouns	Verbs	Avyayas
राज्य kingdom N	तुद् (तुदति to give pain/unhappiness, to trouble.)	अपि also/too
उद्यान garden N	घ्रा (जिघ्रति to smell)	न not
गृह house N	विश् (विशति to enter)	
ज्ञान knowledge N नर man M	इष् (इच्छति to desire/want)	
सत्य truth N	स्पृश् (स्पृशति to touch)	
चौर/चोर thief M	पच् (पचति to cook)	

Example sentences

The man goes to the garden. नरः उद्यानं गच्छति ।

He enters the garden. सः उद्यानं विशति ।

He sees a flower. सः पुष्पं पश्यति ।

He sees a fruit too. सः फलम् अपि पश्यति ।

Do you want to try your hand at it now? Here goes... A request--thou shalt laugh uproariously at my concocted sentences and make thy day!

1. The thief goes to a house.
2. He sees wealth.
3. He touches the wealth.
4. He desires the wealth.

5. He steals the wealth.
6. The king sees the thief.
7. When the thief sees the king, then he runs.
8. The king also runs.
9. He protects the wealth.
10. The two sons go the garden.
11. They see trees, flowers, fruits and leaves.
12. They touch the trees, flowers fruits and leaves.
13. They want the fruits.
14. They eat the fruits there.
15. Many boys are playing.
16. They run.
17. They laugh.
18. They do not see the tree.
19. They fall.
20. The father and the son are remembering the good man.
21. They (as in the father and son)cook.
22. The good man enters the house.
23. He eats a meal.
24. He takes away food (doggy bag.)
25. The good man speaks the truth.
26. You too speak the truth.
27. You are a good man.
28. I am a bad man.
29. I do not speak the truth.
30. I trouble the father and the good man .
31. The two of you are always playing.
32. Now the two of you are studying.
33. Where are the two of you eating?
34. Where(यत्र) the two of you are eating, there the two of us are also eating.
35. All of you are entering school.
36. There all of you see the teacher.
37. You bow down to the teacher.
38. I also see the teacher.
39. Now, I am also bowing to the teacher.

40. When I bow to the teacher, then you also bow to the teacher.
41. When are you going to school?
42. When I see the sun, I go to school.
43. When I see the moon, I go home.
44. The two of us are entering the house.
45. The two of us see the father and the son.
46. They are reading a book.
47. The two wise men are also reading two books.
48. The two of us ask the two wise men a question.
49. All of us are remembering the good men.
50. All of us are smelling flowers.
51. All of us are playing now and all of you are studying there.

Answers in 10 B.

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Lesson 10 B. Answers to Lesson 10 A.

1. The thief goes to a house. चोरः गृहं गच्छति ।
2. He sees wealth. सः धनं पश्यति ।
3. He touches the wealth. सः धनं स्पृशति ।
4. He desires the wealth. सः धनं इच्छति ।
5. He steals the wealth. सः धनं हरति ।
6. The king sees the thief. नृपः चोरं पश्यति ।
7. When the thief sees the king, then he runs. यदा चोरः नृपं पश्यति तदा सः धावति ।
8. The king also runs. नृपः अपि धावति ।
9. He protects the wealth. सः धनं रक्षति ।
10. The two sons go the garden. पुत्रौ उद्यानं गच्छतः ।
11. They see trees, flower, fruits and leaves. तौ वृक्षान् , पुष्पाणि, फलानि , पत्राणि च पश्यतः ।
12. They touch the trees, flowers, fruits and leaves. तौ वृक्षान् , पुष्पाणि, फलानि पत्राणि च स्पृशतः ।
13. They want the fruits. तौ फलानि इच्छतः ।
14. They eat the fruits there. तौ फलानि खादतः ।
15. Many boys are playing. बालकाः क्रीडन्ति ।
16. They run. ते धावन्ति ।
17. They laugh. ते हसन्ति ।
18. They do not see the tree. ते वृक्षं न पश्यन्ति ।
19. They fall. ते पतन्ति ।
20. The father and the son are remembering the good man. जनकः पुत्रः च सज्जनं स्मरतः।
21. They cook. तौ पचतः ।
22. The good man enters the house. सज्जनः गृहं विशति ।

23.He eats a meal. सः भोजनं खादति ।

24.He takes away food. सः भोजनं नयति ।

25.The good man speaks the truth. सज्जनः सत्यं वदति ।

26.You too speak the truth. त्वम् अपि सत्यं वदसि ।

27.You are a good man. त्वं सज्जनः ।

28.I am a bad man. अहं दुर्जनः ।

29.I do not speak the truth. अहं सत्यं न वदामि ।

30.I trouble the father and the good man.अहं जनकं सज्जनं च तुदामि ।

31. The two of you are always playing. युवां सर्वदा क्रीडथः ।

32.Now the two of you are studying. अधुना युवां पठथः ।

33.Where are the two of you eating? युवां कुत्र खादथः ?

34.Where (यत्र) the two of you are eating, there the two of us are also eating. यत्र युवां खादथः तत्र आवाम् अपि खादावः ।

35.All of you are entering school. यूयं विद्यालयं विशथ ।

36.There all of you see the teacher. तत्र यूयं अध्यापकं पश्यथ ।

37.You bow down to the teacher. त्वम् अध्यापकं नमसि ।

38.I also see the teacher. अहम् अपि अध्यापकं पश्यामि ।

39.Now, I am also bowing to the teacher. इदानीम् अहम् अपि अध्यापकं नमामि ।

40.When I bow to the teacher, then you also bow to the teacher. यदा अहम् अध्यापकं नमामि, तदा त्वम् अपि अध्यापकं नमसि ।

41. When are you going to school? त्वं कदा विद्यालयं गच्छसि ?

42.When I see the sun, I go to school. यदा अहं सूर्यं पश्यामि तदा अहं विद्यालयं गच्छामि ।

43.When I see the moon, I go home.यदा अहं चन्द्रं पश्यामि तदा अहं गृहं गच्छामि ।

44.The two of us are entering the house. आवां गृहं विशावः ।

45.The two of us see the father and the son. आवां जनकं पुत्रं च पश्यावः ।

46.They are reading a book. तौ पुस्तकं पठतः ।

47. The two wise men are also reading two books. पण्डितौ अपि पुस्तके पठतः ।
48. The two of us ask the two wise men a question. आवां पण्डितौ प्रश्नं पृच्छावः ।
49. All of us are remembering the good men. वयं सज्जनान् स्मरामः ।
50. All of us are smelling flowers. वयं पुष्पाणि जिघ्रामः ।
51. All of us are playing now and all of you are studying there. वयम् अधुना क्रीडामः यूयं तत्र पठतः च ।

Sample sentences like these are helpful in two ways. You are able to test yourselves for one and they also give you a fair idea on how Sanskrit is spoken. You will NOT set your paper and pencil aside if mistakes have been committed...you shall remember that you are just beginning and mistakes are but stepping stones to success.

I need your feedback on this. It will help me plan the pace of the lessons. Should I go slower, faster, do you need more exercises ? Your feedback will be genuine contribution to making this project a success.

Lesson 11. To be or not to be, that is the question.

My life as a teacher is a particularly fulfilling one. Fortunately for me, i am not restricted by a narrow-minded, structured syllabus. i am free from the constraints of a dictatorial Educational Board. i have the liberty and the discretion to decide when to introduce a new concept depending on the brilliance of my students. Going by the responses that i have received, i think i've real intelligent ones. And so i think it is time to introduce you to some mavericks in the Sanskrit verb world. Their independence is not difficult to fathom. How in the world does one stand out like a neon light if one is not different?! But these verbs are important. (You'd think that *that* reason would be more than sufficient to not feel the need to covet more attention! Those greedy fame seeking things.) And so we'll look in on them, one at a time, whenever the need arises.

Today's maverick is the verb अस् (अस्ति to be)

अस् (अस्ति to be) present tense लट् लकार ।

पुरुष	एकवचन	द्विवचन	बहुवचन
प्र०	अस्ति	स्तः	सन्ति
म०	असि	स्थः	स्थ
उ०	अस्मि	स्वः	स्मः

You'll recognize the verb forms quite easily. Last week's subhashita had the verb अस्ति in it. Our Mahavakyas ... तत् त्वम् असि । अहं ब्रह्मास्मि ...have made us pretty familiar with the अस् धातु |

Now a few sentences to see how they can be used in regular conversation.

अहम् अस्मि | I am . अहं नृपः अस्मि | I am a king (high hopes)

More likely....as all parents are... अहं सूदः (cook) रजकः (washerman)

अध्यापकः(teacher) वैद्यः (doctor) च अस्मि |

त्वम् अपि सूदः रजकः अध्यापकः वैद्यः च असि किम् ? त्वम् असि । You are.

A छात्रः is a student. आवां छात्रौ स्वः| युवां छात्रौ स्थः | तौ छात्रौ स्तः | वयं छात्राः स्मः । सचिनः छात्रः अस्ति |तत्र छात्राः सन्ति | ते छात्राः सन्ति | त्वं छात्रः असि | यूयं छात्राः स्थः | Clear?

वृक्षः अस्ति | One tree is. वृक्षौ स्तः | Two trees are. वृक्षाः सन्ति | Many trees are. वृक्षः अत्र अस्ति | One tree is here. वृक्षौ तत्र स्तः| Two trees are there. वृक्षाः सर्वत्र सन्ति | Trees are everywhere. (Except where they have been felled to promote industries, which results in soil erosion...)

Anyone been watching Atom Ant on Cartoon network lately? He is one strong ant who is capable of doing superhuman things. He is introduced with the jingle.. He's here, he's there, he's everywhere.

सः अत्र अस्ति सः तत्र अस्ति सः सर्वत्र अस्ति !
रामः कुत्र अस्ति ? रामः अत्र न अस्ति | रामः अत्र नास्ति | रामः अन्यत्र अस्ति | वायुः सर्वत्र अस्ति| देवः सर्वत्र अस्ति । अहं सर्वत्र न अस्मि । अहं सर्वत्र नास्मि |

That seemed fairly simple, did it not? So how about an absolutely new concept?

New Concept

Certain अव्यय s are used with only certain विभक्ति s and not with others. As we wend our way through the विभक्ति s , i'll introduce you to each special, अव्यय-विभक्ति combination. Exercises that follow will help the memorizing process.

Over to exercises in 11 A. dealing with today's lesson.

Lesson 11 A. Exercises to complement Lesson 11.

Note: The अव्यय s listed below are to be used ONLY with the द्वितीया विभक्ति | Example sentences have been done for you.

Nouns/ Pronouns	Verbs	Avyayas for the द्वितीया विभक्ति	
अध्यक्ष a president superintendent M	जीव् (जीवति) to live.	अभितः/परितः/सर्वतः on all four sides	
मालाकार gardener M	तॄ (तरति) to swim	उभयतः on both sides	
खग bird M		प्रति towards	
आकाश space/ sky M		विना without	
याचक a beggar M			
धनिक a rich man M			
भक्त a devotee M			
देव The Lord/ God M			
मत्स्य fish M			
कूर्म tortoise M			
वानर monkey M			
अन्न food N			
मन्दिर temple N			
कार्यालय place of work M			

विना (without) is used with the fifth and the third vibhakti as well.

Example sentences follow.

केशवः अध्यक्षः अस्ति | Keshava is a superintendent.

सः कार्यालयं गच्छति । He goes to the workplace.

कार्यालयम् अभितः / परितः /सर्वतः नराः सन्ति | There are men all around the workplace.
अहं देवं विना न जीवामि | I cannot live without God.
धनिकम् उभयतः याचकाः सन्ति | There are beggars on both sides of the rich man.

A) Translate.

1. Madhava is a gardener.
2. He goes to the garden.
3. There are trees all around the garden.
4. There are flowers and fruits all around the garden too.
5. Madhava goes towards the house.
6. There are trees on either side of the house.
7. Damodara is a student.
8. He is going towards the school.
9. There are boys on all sides of the school.
10. There are teachers on all sides of the school.
11. He looks at the teachers and the students.
12. Mallapur is a village.
13. There are two gardens on either side of Mallapur.
14. There are trees , flowers and men on all sides of Mallapur.
15. I see the beggar.
16. A beggar is there.
17. He desires wealth.
18. I am going towards the beggar.
19. Two bad men are walking towards the two good men.
20. The two bad men trouble the two good men.
21. Suresh is a devotee.
22. He goes to the temple.
23. The temple has gardens on all four sides.
24. The temple has water on both sides.
25. Suresh enters the water.
26. He swims.
27. Suresh enters the temple.
28. He walks towards the Lord.
29. He does namaskara to the Lord.

30.There is water on both sides of the house.
31.There are trees on all four sides of the house.
32.The fishes and the tortoises cannot live without the water.
33.The birds cannot live without the sky and the trees.
34.I cannot live without food and water.
35.You are a devotee.
36.You cannot live without God.
37.The two of you are rich men.
38.The two of you cannot live without wealth.

B) Choose the correct word from the brackets

- -------- (रामः, रामाः, रामं) विना लक्ष्मणः न --------- (जीवति\जीवामि\जीवथः)|
- ------- (महेशान्, महेशः, महेशं) ----------(वृक्षान्, वृक्षाः) पश्यति |
- ------- (विद्यालयः, विद्यालयाः, विद्यालयम्) परितः ------- (वृक्षौ, वृक्षं, वृक्षः) स्तः ।

C) Correct these sentences.(Clue: Pick the verb first and then the subject)

1. रामाः विद्यालयः गच्छति |
2. कृष्णः उभयतः भक्ताः सन्ति ।
3. विद्यालयः प्रति अहं गच्छावः ।
4. वानरं फलानि खादति ।
5. जलं विना मत्स्यान् तरन्ति ।
6. उद्यानः अभितः वृक्षः सन्ति ।

D) Identify the धातु and its प्रथम पुरुष एकवचन verb form for each of the following. One has been done for you.

Read = पठ् (पठति)

Write, Speak, Eat, Go, Be, Walk, Namaskara, Want, Touch.

****

Lesson 11 B. Answers to Lesson 11 A.

Translated

1. Madhava is a gardener. माधवः मालाकारः अस्ति |
2. He goes to the garden. सः उद्यानं गच्छति ।
3. There are trees all around the garden. उद्यानम् अभितः/परितः/सर्वतः वृक्षाः सन्ति ।
4. There are flowers and fruits all around the garden too. उद्यानम् अभितः/परितः/सर्वतः पुष्पाणि फलानि अपि सन्ति |
5. Madhava goes towards the house. माधवःगृहं प्रति गच्छति ।
6. There are trees on either side of the house. गृहम् उभयतः वृक्षाः सन्ति |
7. Damodara is a student. दामोदरः शिष्यः/छात्रः अस्ति|
8. He is going towards the school. सः विद्यालयं प्रति गच्छति ।
9. There are boys on all sides of the school. विद्यालयम् अभितः/परितः/सर्वतः बालकाः सन्ति |
10. There are teachers on all sides of the school. विद्यालयम् अभितः/परितः/सर्वतः अध्यापकाः सन्ति ।
11. He looks at the teachers and the students. सः अध्यापकान् छात्रान् च पश्यति |
12. Mallapur is a village. मल्लापुरः ग्रामः अस्ति|
13. There are two gardens on either side of Mallapur. मल्लापुरम् उभयतः उद्याने स्तः|
14. There are trees , flowers and men on all sides of Mallapur. मल्लापुरम् अभितः/परितः/सर्वतः वृक्षाः पुष्पाणि नराः च सन्ति |
15. I see the beggar. अहं याचकं पश्यामि|
16. A beggar is there. याचकः तत्र अस्ति ।
17. He desires wealth. सः धनम् इच्छति ।
18. I am going towards the beggar. अहं याचकं प्रति गच्छामि ।
19. Two bad men are walking towards the two good men. दुर्जनौ सज्जनौ प्रति गच्छतः|
20. The two bad men trouble the two good men. दुर्जनौ सज्जनौ तुदतः|

21. Suresh is a devotee. सुरेशः भक्तः अस्ति |
22. He goes to the temple. सः मन्दिरं गच्छति ।
23. The temple has gardens on all four sides. मन्दिरम् अभितः/परितः/सर्वतः उद्यानानि सन्ति |
24. The temple has water on both sides. मन्दिरम् उभयतः जलम् अस्ति|
25. Suresh enters the water. सुरेशः जलं विशति |
26. He swims. सः तरति |
27. Suresh enters the temple. सुरेशः मन्दिरं विशति|
28. He walks towards the Lord. सः देवं प्रति गच्छति|
29. He does namaskaar to the Lord. सः देवं नमति|
30. There is water on both sides of the house. गृहम् उभयतः जलम् अस्ति ।
31. There are trees on all four sides of the house. गृहम् अभितः/परितः/सर्वतः वृक्षाः सन्ति |
32. The fishes and the tortoises cannot live without the water. जलं विना मत्स्याः कूर्माः न जीवन्ति ।
33. The birds cannot live without the sky and the trees. आकाशं वृक्षान् च विना खगाः न जीवन्ति ।
34. I cannot live without food and water. अहम् अन्नं जलं च विना न जीवामि ।
35. You are a devotee. त्वं भक्तः असि |
36. You cannot live without God. त्वं देवं विना न जीवसि ।
37. The two of you are rich men. युवां धनिकौ स्थः|
38. The two of you cannot live without wealth. युवां धनं विना न जीवथः ।

B)Correct word chosen from the brackets

- रामं (रामः, रामाः, रामं) विना लक्ष्मणः न जीवति (जीवति\जीवामि\जीवथः)|
- महेशः (महेशान्, महेशः, महेशं) वृक्षान् (वृक्षान्, वृक्षाः) पश्यति |
- विद्यालयं (विद्यालयः, विद्यालयाः, विद्यालयम्) परितः वृक्षौ (वृक्षौ, वृक्षं, वृक्षः) स्तः ।

Note the correct form of विद्यालय used...an anuswar to match consonant after it.

C) Corrected sentences. (The verb picked first and then the subject)

1. रामाः विद्यालयः गच्छति | रामः विद्यालयं गच्छति |
2. कृष्णः उभयतः भक्ताः सन्ति । कृष्णम् उभयतः भक्ताः सन्ति ।
3. विद्यालयः प्रति अहं गच्छावः । विद्यालयं प्रति आवां गच्छावः।
4. वानरं फलानि खादति । वानरः फलानि खादति ।
5. जलं विना मत्स्यान् तरन्ति । जलं विना मत्स्याः न तरन्ति ।
6. उद्यानः अभितः वृक्षः सन्ति । उद्यानम् अभितः वृक्षाः सन्ति ।

D) Identify the धातु and its प्रथमा विभक्ति एकवचन verb form for each of the following.

Read = पठ् (पठति)

Write = लिख् (लिखति) Speak = वद् (वदति) Eat = खाद् (खादति)

Go = गम् (गच्छति) Be = अस् (अस्ति) Walk= चल् (चलति)

Namaskaar = नम् (नमति) Want = इष् (इच्छति) Touch= स्पृश् (स्पृशति)

****

Lesson 12. Mālā makes her entry.

It gives me great pleasure to introduce you to Mālā माला . Ram's been on the website for some time now and Vana has already made its presence felt. Time now that Mala be shown how much we have been waiting for her to arrive. Mala आकारान्त स्त्री० is the standard word we use to decline आकारान्त स्त्री० words. क्षमा forgiveness, लज्जा shame, बालिका girl, कन्या girl, नासिका nose, शिला stone, शाटिका sari are examples of आकारान्त स्त्री० words.

Interesting Fact:
There are no अकारान्त स्त्री० words in Sanskrit. So how would one decline Jasminder of the 'Bend it like Beckham' fame? Or for that matter lovely modern feminine names like Shireen, Suman, Sonal, Charlotte, Posh, Venus or Neelam ? Ah! But don't we have solutions to every problem!! If you want to be grammatically correct, simply add the word 'महोदया Madam' to the अकारान्त name if the lady you desire to speak about is a grown-up, or the word 'कन्या/बालिका girl' if it's a little lady that you are referring to. These words convert the अकारान्त name into an आकारान्त one and are now ready to be declined like माला | Simple.

Rules remain the same...प्र० वि० subject, द्वि० वि० object.

माला (name of a girl/ a garland) आकारान्त स्त्री०

विभक्ति	एकवचन	द्विवचन	बहुवचन
प्र ०	माला	माले	मालाः
द्वि ०	मालाम्	माले	मालाः

So shall we move onto our exercises In lesson 12 A?

Lesson 12 A. Exercising with Jane-FondA!

Nouns/ Pronouns	Verbs	General Avyayas.
बालिका girl कन्या girl	उप + विश् (उपविशति) to sit.	इतः from here
पाठशाला school अजा she goat	सद् (सीदति) to sit	ततः from there
सा She जन person M	स्था (तिष्ठति) stand/wait	यतः from whence
चित्रपटगृह cinema N उपाहारगृह restaurant/ eatery N	आ + गम् (आगच्छति) come.	कुतः from where?
विद्या knowledge	रच् (रचयति)to make.	इति Thus / so
लता creeper/ name of a girl.	नृत् (नृत्यति) to dance	परन्तु /किन्तु but
क्रीडा game/play अध्यापिका teacher (Of course a woman!)	चिन्त् (चिन्तयति) to think	

Be one of those ideal students and revise all the previous lessons, won't you? It's absolutely necessary if you want to do today's exercise without tripping up. i'd rather you don't think me a monster.

A) Translate.

1. I am studying.
2. Sarika and Ganesh are also studying.
3. We look at the books.
4. We think, "Where does knowledge come from?"
5. Sarika says, "Knowledge comes from here! " ...thus.
6. We all laugh.
7. Anubhava is walking towards the temple.
8. He sees a she goat.

9. The she goat is eating leaves.
10. She looks at the people around the temple.
11. She waits there.
12. Mala walks towards the she goat.
13. She touches the she goat.
14. The she goat and Mala sit on both sides of the temple.
15. Where does the girl come from?
16. The girl comes from there.
17. From whence the girl comes, from there the boy also comes. (I realize the sentence sounds ludicrous, so how about a Hindi translation? जहाँ से लड़की आती है, वहाँ से लड़का भी आता है)
18. The boy and the girl go to the garden.
19. The girl falls.
20. She sits down.
21. The boy also sits down.
22. The boy speaks but the girl does not speak.
23. The gardener is looking at the garden.
24. He touches the flowers.
25. He makes a garland.
26. He makes two garlands.
27. Now he makes many garlands.
28. The two girls are dancing.
29. Lata is dancing .
30. Sharda is waiting and looking at Lata.
31. Now Sharda is dancing.
32. But Lata is not looking at Sharada.
33. She is looking at the sky.
34. Radha wants food.
35. She wants water too.
36. She goes to the restaurant.
37. She sees two birds there.
38. They are eating a meal too.
39. Radha now does not wait there.
40. She goes home.
41. There she eats food and drinks water.

42. There are creepers all around the garden.
43. I see the creepers.
44. Mala says ," You see the creepers. But I see the flowers too"
45. Then we both see the creepers and flowers.

B) Form the complete verb tables in the present tense for all the verbs in today's lesson.

C) Revise all the verbs and the avyayas in the lessons done so far.

Quite a bit of homework!

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Lesson 12 B- Answers to Lesson 12 A

1. I am studying. अहं पठामि |
2. Sarika and Ganesh are also studying. सारिका गणेशः च अपि पठतः ।
3. We look at the books. वयं पुस्तकानि पश्यामः|
4. We think, "Where does knowledge come from?" वयं चिन्तयामः, "विद्या कुतः आगच्छति ?"
5. Sarika says, "Knowledge comes from here! " ...thus. सारिका वदति, "विद्या इतः आगच्छति...इति |
6. We all laugh. वयं हसामः|
7. Anubhav is walking towards the temple. अनुभवः मन्दिरं प्रति गच्छति |
8. He sees a goat. सः अजां पश्यति|
9. The goat is eating leaves. अजा पत्राणि खादति|
10. She looks at the people around the temple. सा मन्दिरम् अभितः जनान् पश्यति |
11. She waits there. सा तत्र तिष्ठति |
12. Mala walks towards the goat. माला अजां प्रति गच्छति|
13. She touches the goat. सा अजां स्पृशति |
14. The goat and Mala sit on both sides of the temple. अजा माला च मन्दिरम् उभयतः उपविशतः/सीदतः |
15. Where does the girl come from? कन्या/बालिका कुतः आगच्छति ?
16. The girl comes from there. बालिका ततः आगच्छति ।
17. From whence the girl comes, from there the boy also comes. यतः बालिका आगच्छति ततः बालकः अपि आगच्छति |
18. The boy and the girl go to the garden. बालकः बालिका च उद्यानं गच्छतः|
19. The girl falls. बालिका पतति ।
20. She sits down. सा उपविशति /सीदति |
21. The boy also sits down. बालकः अपि सीदति |

22.The boy speaks the girl but does not speak. बालकः वदति परन्तु बालिका न वदति |

23.The gardener is looking at the garden. मालाकारः उद्यानं पश्यति |

24.He touches the flowers. सः पुष्पाणि स्पृशति |

25.He makes a garland. सः मालां रचयति ।

26.He makes two garlands. सः माले रचयति |

27.Now he makes many garlands. अधुना सः मालाः रचयति |

28.The two girls are dancing. कन्ये नृत्यतः |

29.Lata is dancing . लता नृत्यति |

30.Sharda is waiting and looking at Lata. शारदा तिष्ठति लतां पश्यति च ।

31. Now Sharda is dancing. इदानीं शारदा नृत्यति |

32.But Lata is not looking at Sharada. परन्तु / किन्तु लता शारदां न पश्यति ।

33.She is looking at the sky. सा आकाशं पश्यति

34.Radha wants food. राधा भोजनम् इच्छति

35.She wants water too. सा जलम् अपि इच्छति ।

36.She goes to the restaurant. सा उपाहारगृहं गच्छति |

37.She sees two birds there. सा तत्र खगौ पश्यति |

38.They are eating a meal too. तौ अपि भोजनं खादतः |

39.Radha now does not wait there. राधा अधुना तत्र न तिष्ठति |

40.She goes home. सा गृहं गच्छति |

41. There she eats food and drinks water. तत्र सा भोजनं खादति जलं पिबति च |

42.There are creepers all around the garden. उद्यानं परितः लताः सन्ति|

43.I see the creepers. अहं लताः पश्यामि|

44.Mala says ," You see the creepers. But I see the flowers too."
माला वदति, " त्वं लताः पश्यसि । परन्तु अहं पुष्पाणि अपि पश्यामि|"

45. Then we both see the creepers and flowers. तदा आवां लताः पुष्पाणि च पश्यावः |

You will not require answers for B), and C) . You shouldn't have a problem with those. Till next week!

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Lesson 13. Welcome Tṛtīyā!

अहं मोदकं खादामि | Great. With what do i eat that delicious, mouthwatering, modak that has the ability to help me put on an extra kilo in a single bite? With my mouth. मुखेन |अहं मुखेन मोदकं खादामि | अहं मुखेन वदामि | अहं मुखेन खादामि वदामि च | i eat and speak with my mouth.

अहं हस्तेन लिखामि, आलिखामि खादामि च | i write, draw and eat with my hand.

It's time that the तृतीया विभक्ति be placed
Before us now that we are faced
With sentences that need to explain with what
part of my anatomy i hold that oversized pot.
हस्तेन you say. i don't agree.
That pot is just too heavy for me.
हस्ताभ्याम् is the word i seek
At the vibhakti table, let's take a peek.
Plurals dear, you shall fret not.
Just two hands, are all i've got.
But i have fingers and i have toes.
There's much that i can do with those.
With arrows i fight, with friends i play.
Let's learn the तृतीया विभक्ति today.

First the vibhakti table for quick reference..

रामः अकारान्त पुंल्लिङ्ग

विभक्ति	एकवचन	द्विवचन	बहुवचन
तृतीया by, with	रामेण	रामाभ्याम्	रामैः

वन (forest) ,अकारान्त नपुं०

विभक्ति	एकवचन	द्विवचन	बहुवचन
तृतीया by, with	वनेन	वनाभ्याम्	वनैः

Enlightenment!

From the third vibhakti onwards, the अकारान्त पु० and the अकारान्त नपुं० are rhymed and declined in the same manner! Hallelujah!!

माला (name of a girl/ a garland) आकारान्त स्त्री०

विभक्ति	एकवचन	द्विवचन	बहुवचन
तृतीया by, with	मालया	मालाभ्याम्	मालाभिः

Back to our newest concept....

कर्ण ear, is a पुं० word. अहं कर्णेन आकर्णयामि | Oh dear ! It seems as if only one of my ears has the capacity to hear. Poor me.

अहं कर्णाभ्याम् आकर्णयामि | i listen with my two ears. (what would you say if you were Ravana?!) The word for eye is नेत्र | नेत्र is नपुं ० | अहं नेत्रेण पश्यामि | It is obvious that i'm winking, unless i am blind in one eye. अहं नेत्राभ्याम् पश्यामि । There we have it. i see with my two eyes. As for my nose, it is feminine.. नासिका | अहं नासिकया जिघ्रामि | रावणः नासिकाभिः जिघ्राति ।

Recall of Concept

Do you recall the concept introduced in Lesson 10. Neuter words to the rescue? Refer to it first before moving ahead.

In the तृतीया विभक्ति, we have

रामेण, ईश्वरेण, सूर्येण, शिष्येण etc...BUT देवेन, जनकेन, बालकेन, शिवेन etc.

The exact rule to follow as to when न् changes to ण् is a whole lesson by itself. (Check our Frequently Asked Questions for a comprehensive answer)

Therefore, for the moment, the rule we follow is "Go by ease of expression." Change the न् into ण् in declined words if you can say the declined word without your tongue turning cartwheels. Feel free to make mistakes at this stage. The idea is to understand HOW the trtiya vibhakti is used. Once i teach you the न् to ण् rule, then i will expect accuracy in spelling.

Are you familiar with the शिवकवचम् ? Towards the end, there are these wonderful examples of the तृतीया विभक्ति | The verb forms in the prayer, are those forms that show a request or an order and have not yet been introduced to you. But the general meaning is clear. Just concentrate on the तृतीया विभक्ति forms of the noun shown in blue.

The sadhaka asks of the Lord to do the following to his enemies (pretty aggressively too as suggested by using each verb twice!)

त्रिशूलेन विदारय विदारय	With the Trishul, tear asunder
कुठारेण भिन्धि भिन्धि	With the axe, chop/destroy/split
खड्गेन छिन्धि छिन्धि	With the sword cut off/ amputate
खट्वाङ्गेन विपोथय विपोथय	With the staff, smash

(खट्वाङ्ग, is the club or staff with a skull on top. It is a weapon that Shiva carries.)

(मम पापं शोधय शोधय)	(cleanse me of my sins)
मुसलेन निष्पेषय निष्पेषय	With the pestle, grind into powder
बाणैः सन्ताडय सन्ताडय ...	With arrows, hit

i wouldn't be in that enemies' shoes (or whatever they used in those days) for the world.

Please memorize the first three vibhaktis of the three genders . Also do not miss "Supplement 5" which gives you the entire vibhakti tables for राम, देव, वन and माला। Use देव अकारान्त पुं॰ as your standard word for words without र् and ष् | Time now for exercises and new words and verbs. Move on to Lesson 13 A.

Lesson 13 A . Exercises with the तृतीया विभक्ति

Nouns	Verbs	Avyayas for the तृतीया विभक्ति
बाण arrow M वस्त्र clothing N	चुर् (चोरयति) steal क्षिप् (क्षिपति) throw	सह /सार्धम् /साकम् / समम् with
युद्ध battle/war N	भक्ष् (भक्षयति) eat	विना without
भाषण speech N	तड् (ताडयति) beat/hit	
वल्कल Clothing worn by ascetics made of the bark of trees. M/ N मनोरथ Daydream M	आ + कर्ण् (आकर्णयति) hear भ्रम् (भ्रमति /भ्राम्यति) to wander or stroll.	
वृद्ध old man M	धृ (धारयति) wear.	
श्रम hard-work. M	धृ (धरति) hold	
हस्त hand M		
पाद foot/leg M अश्व horse M		
दण्ड stick M		
नेत्र eye N		
कर्ण ear M		

Note: धृ धातु , when conjugated differently, has two different meanings.

विना (without) goes with the second, third and the fifth vibhakti.

1. अहं रामेण सह विद्यालयं गच्छामि | I go to school with Ram.
2. अहं रामेण विना विद्यालयं न गच्छामि | I do not go to school without Ram.

Languages are unique...try translate some sentences of one language into another and we land up with preposterous statements. These two sentences are an example. सह means "with" ...but is used specifically with the trtiya

vibhakti when you wish to say "with *someone*. (as in a person)" So translated it becomes "with with someone."

Therefore मालया सह, देवेन सह, राधया सह शिष्येन सह etc.

If you say अहं कन्दुकेन क्रीडामि you mean that you are playing with a ball. If you say अहं कन्दुकेन सह क्रीडामि the idea that you convey is you and the ball are pals and the two of you are playing together while you talk and laugh and fight and do whatever kids do when they play. (Hope the difference comes through clearly.)

रामेण विना translated is "with Rama without"...ridiculous in English, but accurate in Sanskrit. Also accurate is रामं विना |

3. रामः ईश्वरेण सह (सार्धं वा साकं वा समं वा) खेलति | Ram is playing with Ishwar. (You can choose any one of the four. i personally prefer सह | But i keep the rest in mind so that i recognize them when they do crop up in texts.)
4. रामः ईश्वरः च खेलतः| Ram and Ishwar are playing. (Do you see how the two sentences are different? In sentence 2, since Ram is playing with Ishwar, Ishwar falls into the तृ०वि० and Ram becomes the subject...therefore the verb has to be खेलति | In sentence 3, we have two subjects therefore the verb has to be खेलतः |)

A. Translate (Sometimes, the verb is not stated. It has to be inferred.)

बाणेन युद्धं न तु भाषणेन ज्ञानेन साधुः न तु वल्कलेन |
रथेन यात्रा न मनोरथेन श्रमेण विद्या न तु पुस्तकेन ||

तु means "but". In most cases it is used as a filler to help keep the metre of the poetic line intact. Other such fillers are हि , च , वा , वै |

B. Choose the correct word from those given in the bracket.

- महेशः _____ लिखति | (हस्तं , हस्तः ,हस्तेन)
- जनकः _____(मोदकैः , मोदकाः ,मोदकौ) _____(मुखाभ्यां , मुखेन ,मुखैः)_____(खादतः , खादन्ति ,खादति) |

- _____(सुरेशाभ्याम् , सुरेशं ,सुरेशः) _____(पुष्पैः , पुष्पे ,पुष्पेण) _____ (पश्यामि , पश्यतः ,पश्यति)|

C. Correct the following sentences.

चेतनं सह सचिनं गच्छामि | अहं विद्यालैः गच्छति |

अश्वः पादाभ्यां धावति | सः कन्दुकः सह खेलति |

D. Translate.

1. There goes the old man.
2. He is walking.
3. He is walking with a stick.
4. You see the old man.
5. You see the old man with one eye.
6. Now you see the old man with two eyes.
7. Here are clothes.
8. I hold the clothes with my hand.
9. I wear the clothes.
10. Amar is a man.
11. He is running.
12. He runs with two legs.
13. He is running towards Ramesh.
14. Now Amar and Ramesh are running towards the garden .
15. The two of you are writing.
16. The two of you are writing with your two hands.
17. Shiva is walking with Geeta, Surekha and Madhava.
18. The teacher is strolling with the student.
19. They see a boy.
20. He is playing with a stick.
21. Shyam is playing with a ball.
22. Raghava is playing with a stick and a ball.
23. The thief is stealing the wealth with his hands.
24. The father is beating the thief with a stick.
25. The thief throws the wealth.
26. The thief is running with his legs.

27. The father is also running with his legs .
28. He throws the stick, holds the thief with his hand and beats the thief with his hands.
29. The father holds the wealth and stick with his hands and goes home.

Lesson 13 B. Answers to Lesson 13 A

1. Translated

बाणेन युद्धं न तु भाषणेन ज्ञानेन साधुः न तु वल्कलेन |

रथेन यात्रा न मनोरथेन श्रमेण विद्या न तु पुस्तकेन ||

A war (is fought) with an arrow, not (just by) talking about it.
A Sadhu(is considered to be a sadhu) not by the clothes (he wears) but by the knowledge (he possesses).
With a chariot (does) travel take place, not by daydreaming(about it)
With hard work(comes) knowledge not(just) by (possessing)a book.

2. The correct word chosen

- महेशः हस्तेन लिखति |
- जनकः मोदकौ मुखेन खादति |
- सुरेशः पुष्पे पश्यति |

3. Corrected

- चेतनं सह सचिनं गच्छामि | चेतनेन सह सचिनः गच्छति / चेतनेन सह अहं गच्छामि depending upon whether you picked the verb or the subject first. Both correct.
- अहं विद्यालैः गच्छति | अहं विद्यालयं गच्छामि |
- अश्वः पादाभ्यां धावति | अश्वः पादैः धावति |
- सः कन्दुकः सह खेलति | सः कन्दुकेन सह खेलति |

4. Translated.

1. There goes the old man. वृद्धः तत्र गच्छति |
2. He is walking. सः चलति |
3. He is walking with a stick. सः दण्डेन चलति |
4. You see the old man. त्वं वृद्धं पश्यसि |
5. You see the old man with one eye. त्वं नेत्रेण वृद्धं पश्यसि |
6. Now you see the old man with two eyes. अधुना त्वं नेत्राभ्यां वृद्धं पश्यसि |
7. Here are clothes. अत्र वस्त्राणि सन्ति |
8. I hold the clothes with my hand. अहं वस्त्राणि हस्तेन धरामि |

9. I wear the clothes. अहं वस्त्राणि धारयामि |
10. Amar is a man. अमरः नरः अस्ति |
11. He is running. सः धावति |
12. He runs with two legs. सः पादाभ्यां धावति |
13. He is running towards Ramesh. सः रमेशं प्रति धावति |
14. Now Amar and Ramesh are running towards the garden अधुना अमरः रमेशः उद्यानं प्रति धावतः |
15. The two of you are writing. युवां लिखथः |
16. The two of you are writing with your two hands. युवां हस्ताभ्यां लिखथः |
17. Shiva is walking with Geeta, Surekha and Madhava. शिवः गीतया सह, सुरेखया सह, माधवेन च सह चलति |
18. The teacher is strolling with the student. अध्यापकः शिष्येण सह भ्रमति |
19. They see a boy. तौ बालकं पश्यतः |
20. He is playing with a stick. सः दण्डेन खेलति |
21. Shyam is playing with a ball. श्यामः कन्दुकेन खेलति |
22. Raghava is playing with a stick and a ball. राघवः दण्डेन कन्दुकेन च खेलति |
23. The thief is stealing the wealth with his hands. चोरः हस्ताभ्यां धनं चोरयति |
24. The father is beating the thief with a stick. जनकः दण्डेन चोरं ताडयति |
25. The thief throws the wealth. चोरः धनं क्षिपति |
26. The thief is running with his legs. चोरः पादाभ्यां धावति |
27. The father is also running with his legs . जनकः अपि पादाभ्यां धावति |
28. He throws the stick, holds the thief with his hand and beats the thief with his hands. सः दण्डं क्षिपति, चोरं हस्तेन धरति , चोरं हस्ताभ्यां ताडयति च |
29. The father holds the wealth and stick with his hands and goes home. जनकः हस्ताभ्यां धनं दण्डं च धरति गृहं गच्छति च |

Summing up of Month 2.

By the end of the second month, you would have achieved the following..

Know that...

- Neuter words in English need not be neuter in Sanskrit.
- Masculine words in English need not be masculine in Sanskrit.
- And so on and so forth....
- Certain avyayas can be used with only certain vibhaktis..
- There are no अकारान्त स्त्री ० words in Sanskrit.
- The first three vibhaktis of all three genders are at your fingertips.
- Be accurate in the use of the first three vibhaktis.
- Total vocabulary would have increased to

  Nouns/Pronouns = 84
  Verbs = 35
  Avyayas = 27
  Grand total = 146
  Pretty impressive, huh?!

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Lesson 14. About Him and Her and not forgetting It.

Little Bo-Peep, Little Bo-Peep lost Little Bo-Peep's sheep,
And didn't know where to find the sheep.

Doesn't sound quite like the one we learnt at kindergarten, does it? Without those pronouns, the nursery rhyme sounds horrendous. And so will our sentences if we don't begin with their study and use.

We have already, albeit unwittingly, been using pronouns... but only the subject forms. If i say, 'अहं सः पश्यामि,' i would make no sense at all. i must use the object form and say," अहं तं पश्यामि|" i see him.
Pronoun table, where art thou? We need you desperately right now!

तद् (वह) पुंल्लिङ्ग That/ He

विभक्ति	एकवचन	द्विवचन	बहुवचन
प्रथमा subject	सः	तौ	ते
द्वितीया object	तम्	तौ	तान्
तृतीया by, with	तेन	ताभ्याम्	तैः

तद् (वह) नपुंसकलिङ्ग That/ It

विभक्ति	एकवचन	द्विवचन	बहुवचन
प्रथमा subject	तत् / तद्	ते	तानि
द्वितीया object	तत् / तद्	ते	तानि
तृतीया by, with	तेन	ताभ्याम्	तैः

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तद् (वह) स्त्रिलिङ्ग That / She

विभक्ति	एकवचन	द्विवचन	बहुवचन
प्रथमाsubject	सा	ते	ताः
द्वितीया object	ताम्	ते	ताः
तृतीया by, with	तया	ताभ्याम्	ताभिः

Compare the तद् (That)tables with the एतद् (This).

एतद् (यह) पुंल्लिङ्ग This/ He

विभक्ति	एकवचन	द्विवचन	बहुवचन
प्रथमाsubject	एषः	एतौ	एते
द्वितीया object	एतम्	एतौ	एतान्
तृतीया by, with	एतेन	एताभ्याम्	एतैः

एतद् (यह) नपुंसकलिङ्ग This/ It

विभक्ति	एकवचन	द्विवचन	बहुवचन
प्रथमाsubject	एतत्/एतद्	एते	एतानि
द्वितीया object	एतत्/एतद्	एते	एतानि
तृतीया by, with	एतेन	एताभ्याम्	एतैः

एतद् (यह) स्त्रीलिङ्ग This/ She

विभक्ति	एकवचन	द्विवचन	बहुवचन
प्रथमाsubject	एषा	एते	एताः
द्वितीया object	एताम्	एते	एताः
तृतीया by, with	एतया	एताभ्याम्	एताभिः

Brain teaser

Notice how pronouns do not have the "whatever कारान्त " tag.

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Can anyone tell me what i mean by that statement?
Early bird prizes!
One glance at today's lesson and all of you will be screaming," Off with the teacher's head! How can we be expected to memorize six new tables in one session?"
My dears, first of all, go through the Jagadeeshah Lesson no. 5**.** Are you done? Now look carefully at the lot. Concentrate on the तद्. You already know the subject forms of पु० and स्त्री० | The तृ० वि० of the पु० and the नपु० are the same. The first two vibhaktis of the नपु० are identical.
Now concentrate on the एतद् | Ditto similarities. Even better...the एतद् and the तद् group rhyme, gender for gender.
AND if you have been conscientious students, you would have memorized the first three noun vibhaktis of all genders. AND you will realize that but for a few exceptions, pronouns rhyme with their noun gender counterparts- अकारान्त पु० , अकारान्त नपु०, अकारान्त स्त्री०
So i cannot be accused of overburdening my students. Not at all.
A few sentences now to see how the pronouns are used.
तत्र फलम् अस्ति। अहं तत् फलं पश्यामि । अहं तत् फलम् इच्छामि ।
माधवः गच्छति । सः उपाहारगृहं गच्छति । तेन सह केशवः अपि अस्ति। तौ उपाहारगृहं गच्छतः ।
पुस्तकानि अत्र सन्ति । एतानि पुस्तकानि वयं पठामः । एतानि पुस्तकानि अधुना अहं हस्ताभ्यां धरामि ।
सरोजा उपविशति । कमला अपि सरोजया सह उपविशति । अहं ते पश्यामि । अहं तत्र गच्छामि। ताभ्यां सह अहम् अपि उपविशामि ।
That should give you a fairly good idea. Shall we move on to our exercise session? No, no, not the gym kind, the pencil- paper one!
Over to Lesson 14. A. (By the way, please do not miss Supplements 6 and 7...they contain the complete तद् and एतद् tables.)

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Lesson 14 A. Exercises with तद् and एतद्

Nouns/ Pronouns	Verbs	Avyayas.
आपण shop M	पूज् (पूजयति) worship	आम् Yes
शाक vegetables M	क्री (क्रीणाति) buy	तदनन्तरं Afterwards
पाकगृह kitchen N.	क्षल् (क्षालयति) wash	
स्यूत bag M	गै (गायति) sing	
मुख mouth N		

Note: You can convert a statement into a question by

- Beginning the statement with अपि or किम् |
- Ending the statement with किम् |

For instance: त्वं फलम् इच्छसि । You want a fruit.

अपि त्वं फलम् इच्छसि? किं त्वं फलम् इच्छसि?

त्वं फलम् इच्छसि किम् ? All three mean: Do you want a fruit?

Note 2. Classical Sanskrit did not have punctuation marks such as ? ! , ' " and other such. It simply had a । and a ॥

Placement of words in the sentence, or the choice of words would tell the reader if the sentence was a query, or if it conveyed amazement or horror etc.

English and other languages do have punctuation marks and so, many writing in Sanskrit in these modern times have adopted these marks for the benefit of readers.

क्री (क्रीणाति) buy, is another maverick. Refer to this table to do the exercises.

पुरुष	एकवचन	द्विवचन	बहुवचन
प्रथम	क्रीणाति	क्रीणीतः	क्रीणन्ति
मध्यम	क्रीणासि	क्रीणीथः	क्रीणीथ
उत्तम	क्रीणामि	क्रीणीवः	क्रीणीमः

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CLUE: When i combine a noun and a pronoun together as in "That man, " be sure to pick the noun first from the appropriate vibhakti and then pick the pronoun from the same vibhakti... and then use the two as a combined group. तं नरं, तस्मै नराय, तेन हस्तेन, तया मालया ।

Q1. Translate.

1. When Kamala goes to the cinema, then Shweta too goes to the cinema.
2. Kamala goes with Shweta to the cinema.
3. The two girls go to the cinema.
4. Sujata sees the two of them.
5. The two girls also see her (i mean Sujata.)
6. All of them do not go the cinema but they go to school.
7. Kamala and Shweta are girls.
8. Sujata is the teacher.
9. The father sees Ram.
10. Ram is not studying.
11. He is playing with a boy.
12. Father holds a stick with his hand.
13. He goes towards the two boys.
14. Father beats Ram with that stick.
15. You see the students .
16. They are going towards the temple.
17. They enter the temple.
18. They see God.
19. They do namaskara to Him.
20. They are holding flowers.
21. They worship God with those flowers.
22. With flowers, fruits and water, I worship God.
23. I go to the kitchen.
24. There are no vegetables there.
25. I think ," I am going to the shop. Vegetables are there." ...thus.
26. I hold a bag.
27. The shop is there.

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28.I go to the shop with Smita.
29.Smita asks," Are you buying vegetables with money?"
30.I say ,"Yes."
31. The two of us go to the shop.
32.I go to the shop with her.
33.We want vegetables.
34.We want fruits and flowers too.
35.But there are no fruits or flowers there.
36.They are elsewhere.
37.We see vegetables there.
38.We buy them with money and come home.
39.We see Raghava.
40.Now Smita , Raghava and I go to the kitchen.
41. I go to the kitchen with them.
42.We wash the vegetables.
43.We wash them with water.
44.With these vegetables, a meal is done. (Thus i fail my English exam!)
45.Then (afterwards) we hold those vegetables with our hands (use the plural) and eat them with our mouths (plural)
46.The gardener is making a garland with flowers.
47.With this garland, he is worshipping God.
48.Here is a book.
49.I am reading this book.
50.There , there are books.
51. I am looking at those books. (Make sentences with both पुस्तकम् and ग्रन्थः)
52.This is Smita.
53.With her, I go to the garden.
54.These are Prakash and Kedar.
55.With all of them , I go the garden.

Q2. First translate and then convert एतानि वाक्यानि into प्रश्नः using any of the three options taught at the beginning of एषः पाठः |

1. You are eating.
2. He is singing with Radha.

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3. He is playing with him.
4. You are coming home with her.
5. Those two boys are reading those two books .
6. She wants water.
7. He is playing with a ball with Shyam.

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Lesson 14 B. Answers to Lesson 14 A.

1. When Kamala goes to the cinema, then Shweta too goes to the cinema.
   यदा कमला चित्रपटगृहं गच्छति तदा श्वेता अपि चित्रपटगृहं गच्छति ।
2. Kamala goes with Shweta to the cinema.
   कमला श्वेतया सह चित्रपटगृहं गच्छति ।
3. The two girls go to the cinema.
   बालिके चित्रपटगृहं गच्छतः ।
4. Sujata sees the two of them.
   सुजाता ते पश्यति ।
5. The two girls also see her.
   बालिके अपि तां पश्यतः ।
6. All of them do not go the cinema but they go to school.
   ताः चित्रपटगृहं न गच्छन्ति परन्तु ताः विद्यालयं गच्छन्ति ।
7. Kamala and Shweta are girls.
   कमला श्वेता च बालिके स्तः ।
8. Sujata is the teacher.
   सुजाता अध्यापिका अस्ति ।
9. The father sees Ram.
   जनकः रामं पश्यति ।
10. Ram is not studying.
    रामः न पठति ।
11. He is playing with a boy.
    सः बालकेन सह क्रीडति ।
12. Father holds a stick with his hand.
    जनकः हस्तेन दण्डं धरति ।
13. He goes towards the two boys.
    सः बालकौ प्रति गच्छति ।
14. Father beats Ram with that stick.

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जनकः तेन दण्डेन रामं ताडयति ।

15. You see the students .
त्वं छात्रान् पश्यसि ।

16. They are going towards the temple.
ते मन्दिरं प्रति गच्छन्ति ।

17. They enter the temple.
ते मन्दिरं विशन्ति ।

18. They see God.
ते देवं पश्यन्ति ।

19. They do namaskara to Him.
ते तं नमन्ति ।

20. They are holding flowers.
ते पुष्पाणि धरन्ति ।

21. They worship God with those flowers.
ते तैः पुष्पैः देवं पूजयन्ति ।

22. With flowers, fruits and water, I worship God.
पुष्पैः फलैः जलेन सह अहं देवं पूजयामि ।

23. I go to the kitchen.
अहं पाकगृहं गच्छामि ।

24. There are no vegetables there.
तत्र शाकाः न सन्ति ।

25. I think," I am going to the shop. Vegetables are there." ...thus.
अहं चिन्तयामि, " अहम् आपणं गच्छामि। तत्र शाकाः सन्ति ।" इति ।

26. I hold a bag.
अहं स्यूतं धरामि ।

27. The shop is there.
आपणः तत्र अस्ति ।

28. I go to the shop with Smita.
अहं स्मितया सह आपणं गच्छामि ।

29. Smita asks," Are you buying vegetables with money?"

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स्मिता पृच्छति," अपि त्वं धनेन शाकान् क्रीणासि ?"

30.I say ,"Yes."
अहं वदामि,"आम्।"

31. The two of us go to the shop.
आवाम् आपणं गच्छावः।

32.I go to the shop with her.
अहं तया सह आपणं गच्छामि ।

33.We want vegetables.
आवां शाकान् इच्छावः ।

34.We want fruits and flowers too.
आवां फलानि पुष्पाणि अपि इच्छावः ।

35.But there are no fruits or flowers there.
परन्तु तत्र फलानि वा पुष्पाणि वा न सन्ति ।

36.They are elsewhere.
तानि अन्यत्र सन्ति ।

37.We see vegetables there.
आवां तत्र शाकान् पश्यावः।

38.We buy them with money and come home.
आवां तान् धनेन क्रीणीवः गृहम् आगच्छावः च ।

39.We see Raghava.
आवां राघवं पश्यावः ।

40.Now Smita , Raghava and I go to the kitchen.
अधुना स्मिता राघवः अहं च पाकगृहं गच्छामः ।(Refer to Lesson 7 A)

41. I go to the kitchen with them.
अहं ताभ्यां सह पाकगृहं गच्छामि ।

42.We wash the vegetables.
वयं शाकान् क्षालयामः ।

43.We wash them with water.
वयं तान् जलेन क्षालयामः ।

44.With these vegetables a meal is done.

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शाकैः भोजनं भवति ।

45.Then (afterwards) we hold those vegetables with our hands and eat them with our mouths .
तदनन्तरं वयं तान् शाकान् हस्तैः धरामः मुखैः तान् खादामः च

46.The gardener is making a garland with flowers.
मालाकारः पुष्पैः मालां रचयति ।

47.With this garland, he is worshipping God.
एतया मालया सः देवं पूजयति ।

48.Here is a book.
अत्र पुस्तकम् अस्ति । अत्र ग्रन्थः अस्ति ।

49.I am reading this book.
अहम् एतत् पुस्तकं पठामि । अहम् एतम् ग्रन्थं पठामि ।

50.There , there are books.
तत्र पुस्तकानि सन्ति । तत्र ग्रन्थाः सन्ति ।

51. I am looking at those books.
अहं तानि पुस्तकानि पश्यामि। अहं तान् ग्रन्थान् पश्यामि ।

52.This is Smita.
एषा स्मिता ।

53.With her, I go to the garden.
तया सह अहम् उद्यानं गच्छामि ।

54.These are Prakash and Kedar.
एतौ प्रकाशः केदारः च ।

55.With all of them , I go the garden.
एतैः सह अहम् उद्यानं गच्छामि ।

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A2. Translated and converted into questions.

1. You are eating. त्वं खादसि ।

   Are you eating? किं त्वं खादसि ?

2. He is singing with Radha. सः राधया सह गायति ।

   Is he singing with Radha? अपि सः राधया सह गायति?

3. He is playing with him. सः तेन सह क्रीडति ।

   Is he playing with him? सः तेन सह क्रीडति किम्?

4. You are coming home with her. त्वं तया सह गृहम् आगच्छसि ।

   Are you coming home with her? किं त्वं तया सह गृहम् आगच्छसि ?

5. Those two boys are reading those two books . तौ बालकौ ते पुस्तके पठतः ।

   Are those two boys reading those two books? अपि तौ बालकौ ते पुस्तके पठतः?

6. She wants water. सा जलम् इच्छति ।

   Does she want water? सा जलम् इच्छति किम् ?

7. He is playing with a ball with Shyam. सः श्यामेन सह कन्दुकेन खेलति ।

   Is he playing with a ball with Shyam? किं सः श्यामेन सह कन्दुकेन खेलति ?

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Lesson 15. The Chaturthī on Chaturthī.

The simple pleasures of life! i'm just so happy to be able to introduce the Chaturthi vibhakti on the occasion of Gaesha Chaturthi!

By now you would be comfortable with our supplement tables and would be referring to it when the occasion demands that you do. Shri Occasion will be in the demanding mood henceforth. With reference tables in our supplement section, let's use our precious lesson space for new concepts.

Whenever i think of the चतुर्थी विभक्ति, heroes of stories written by Victorian writers come to mind. Generous, masterful yet quick to express anger and jealousy. The चतुर्थी विभक्ति governs an entire range of similar emotions.

One of our prime rules taught somewhere right at the beginning states that गम् (गच्छति) is governed by the द्वितीया विभक्ति। No matter what form the गम् takes, in its avatar as a verb, in any tense or mood, the place that you go to is ALWAYS chosen from the द्वितीया विभक्ति।

Similarly the चतुर्थी विभक्ति governs the following धातु- s, when they appear in a sentence....

- दा (यच्छति) To give
- क्रुध् (क्रुध्यति) To be angry
- कुप् (कुप्यति) To be angry
- कथ् (कथयति) To tell

....and the अव्यय s, नमः and the three " स्व " beginning ones- स्वाहा, स्वस्ति, स्वधा। There are many more धातु s that our चतुर्थी विभक्ति controls but we can cover them at a later date. The ones introduced today are the ones we require the most.

Are your reference tables handy? Here we go...

अहं यच्छामि I give. अहं फलं यच्छामि I give a fruit.

This much is clear. NOW is when the चतुर्थी makes its appearance.

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अहं बालकाय फलं यच्छामि ।

- Whoever i give the fruit to (or for that matter, whoever i give or not give anything to) that whoever falls into the चतुर्थी विभक्ति ।
  सः रामाय पुस्तकं यच्छति । राधा मालायै पुष्पं यच्छति । त्वं कृष्णाय जलं यच्छसि । सा तस्मै ज्ञानं न यच्छति ।
- Whoever i am angry(or not angry) with, that whoever falls into the चतुर्थी विभक्ति - नृपः बालकाय कुप्यति/क्रुध्यति । नृपः बालकाय न कुप्यति ।
- Whoever i wish to tell (or not tell) something to, that whoever falls into the चतुर्थी विभक्ति - अहं शिष्याय कथयामि । अहं शिष्याय न कथयामि ।

NOTE: Telling someone is different from speaking to someone.
The person you tell (or do not tell), falls into the चतुर्थी विभक्ति and the person you speak (or do not speak to) falls into the द्वितीया विभक्ति ।
Therefore अहं तस्यै कथयामि । tell her...maybe a story or a secret.
अहं तां वदामि । speak to her...softly. angrily, lovingly, whatever.
अहं तस्यै न कथयामि । अहं तां न वदामि । Crystal Clear?

Now let's take a look at the अव्यय s.
श्री गणेशाय नमः । (Have you ever heard of a श्री गणेशं नमः। Hope not. That would be an absolute no no.)
नमः is an अव्यय । It means " salutations " Whoever you do नमः to falls into the चतुर्थी विभक्ति । Therefore शारदायै नमः | Salutations to Sharada.
श्री भवानीशङ्कराय नमः । श्री सोमनाथाय नमः । उमामहेश्वराभ्यां नमः । Both Uma and Maheshwar, therefore the dual. Similarly, लक्ष्मीनारायणाभ्यां नमः ।

NOTE: नमः is an अव्यय | The form of नमः never changes and is always used with the चतुर्थी विभक्ति| But नम् is a धातु and when used as a verb नम् (नमति), the verb form MUST agree with the subject.
For example: रामाय नमः| BUT अहं रामं नमामि| सः रामं नमति | त्वं रामं नमसि| i hope i have been able to explain this idea clearly.

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Let's look at the स्व group:

These three mean " कल्याण हो" , "Let there be good/welfare" -

शिष्याय स्वस्ति|

स्वाहा is used for the Gods.., in rituals that involve the Lord

ॐ प्राणाय स्वाहा

स्वधा is used for rituals involving our forefathers / ancestors ....frequently in all the "श्राद्ध" ceremonies.

You will recognize these अव्यय s now in most vedic mantras, keep a watch out for when स्वाहा is used and when स्वधा |

All this while, if you have tried to translate the Sanskrit into English, you'd be making "funtastic" sentences. The king is angry for the boy. Yipes and double yipes. Now let's see where the चतुर्थी विभक्ति makes perfect sense.

अहं स्नायाय सरोवरं गच्छामि I go to the lake for a bath.

सः पठनाय विद्यालयं गच्छति । He goes to school for study(!)

Time now for the exercises in Lesson 15 A. Lots of new concepts in this lesson but it was fun, wasn't it?!

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Lesson 15 A. Exercises with the Chaturthi Vibhakti.

NOTE: The verbs and avyayas that are used specifically with the चतुर्थी विभक्ति have already been discussed in lesson 15. Any new verbs that you will find in Lesson 15 A can be used with other vibhaktis as well. They need not be used with the चतुर्थी विभक्ति alone. They have been introduced here simply to build your vocabulary.

Nouns/ Pronouns	Verbs	Avyayas.
कृषक farmer M	वप् (वपति) sow	नमः
ब्राह्मण Brahmin M	क्रन्द् (क्रन्दति) cry	स्वस्ति
आपणिक shopkeeper M मोक्ष Liberation M प्रासाद् palace M धान्य grain N	क्रुध् (कृध्यति) angry कुप् (कुप्यति) angry कथ् (कथयति) tell दा (यच्छति) give	यत् that (as in the sentences: He says that I think that...
दुग्ध milk N बीज seed N	आ+नी (आनयति) bring	अतः Therefore
स्नान bath N		
पठन study N		
स्नानगृह bathroom N		
सुख happiness N		
दुःख unhappiness N		
लज्जा shame F		
सस्य crop.N		

Please do a quick revision of all the lessons done so far before you attempt to translate the passages. Pay special attention to the pronouns or else they are sure to trip you up. (When i was first introduced to those pronouns, i not only tripped but fell flat on my face. Don't want you to suffer the same fate. Believe me, it's positively boring to go through life

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with a flattened nose. There's nothing left of it to poke into someone else's business.)

CLUE: When i combine a noun and a pronoun together as in "That man, " be sure to pick the noun first from the appropriate vibhakti and then pick the pronoun from the same vibhakti... and then use the two as a combined group. तं नरं, तस्मै नराय, तेन हस्तेन, तया मालया|

Okey, dokey? Shall we begin?

Translate.

1. This brahmin wants wealth.
2. Therefore he goes to the temple.
3. He does namaskaar to God.
4. He says, " Salutations to this God! I want wealth," so.
5. That God tells that brahmin that, "Kings give wealth to brahmins , I give liberation to devotees."
6. Then that God does not look at that brahmin.
7. He looks elsewhere.
8. That is God.
9. Is that brahmin getting angry with Him?
10. No.
11. He thinks, "I am going to the king for wealth," so.
12. Now that brahmin does not wait but goes to that palace.
13. He does namaskaar to the king and says, " Salutations to this King!
14. I do not want unhappiness.
15. Therefore, for happiness, I want wealth."
16. That king gives that brahmin wealth.
17. He gives him clothes too.
18. Now that brahmin becomes a rich man.
19. He always lives with happiness. (what i mean is ...he lives in comfort!)
20. The farmer sees that brahmin.
21. He thinks that I also want wealth.
22. But I am not going to that king for wealth.

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23.I am sowing seeds for grain.
24.When people buy those grains with wealth, then I am also becoming a rich man.
25.The girl is crying.
26.The boy asks her, " Are you crying?" ..thus.
27.That girl says, "Yes. I am crying for milk."
28.Then that boy goes to the kitchen.
29.He sees milk there.
30.He brings milk for that girl.
31.He gives her milk.
32.She laughs.
33.He also laughs with her.
34.Those boys are playing with those bats and those balls.
35.Ram beats Shyam with that bat.
36.Shyam falls.
37.He becomes angry with Ram.
38.Therefore, he also beats him.
39.Now Ram falls.
40.War happens (yipes!).
41.Father comes.
42.He tells all the boys, " I am angry with these two boys."
43.They (dual) cry with shame.
44.With Father, they (dual) go home.
45.Then Ram goes to the bathroom for a bath.
46.Afterwards Shyam goes to that bathroom for a bath.
47.The shopkeeper goes to the shop.
48.When he enters the shop, then he sees a thief.
49.He gets angry with that thief.
50.He says to him that all the people too come here.
51.But they buy grain or cloth or books with wealth.
52.But you are a thief.
53.You enter the shop and steal grain, cloth, books and wealth.
54.You are a bad man.
55.Then that shopkeeper beats that thief with a stick.
56.People run towards the shop.

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57.Now on all four sides of the shop, are those people.
58.They ask that shopkeeper, " Where has this thief come from?"
59.Then they also become angry with that thief .
60.They stand on two sides of the thief and beat him with (their) hands.
61.There, is a school.(Use the word पाठशाला)
62.From here students are going to that school for study(Oh, Lord!)
63.From there also students come to this school for study.
64.They all come to this school for knowledge.
65.The teachers say, " Let there be welfare to these students."

Phew! That was one marathon session! Over to answers in 15. B.

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Lesson 15 B. Answers to Lesson 15 A.

1. This brahmin wants wealth. एषः ब्राह्मणः धनम् इच्छति ।
2. Therefore he goes to the temple. अतः सः मन्दिरं गच्छति ।
3. He does namaskaar to God. सः देवं नमति|
4. He says, " Salutations to this God! I want wealth," so. सः वदति," एतस्मै देवाय नमः । अहं धनम् इच्छामि ।" इति
5. That God tells that brahmin that, "Kings give wealth to brahmins , I give liberation to devotees." सः देवः तस्मै ब्राह्मणाय कथयति यत्, "नृपाः ब्राह्मणेभ्यः धनं यच्छन्ति, अहं भक्तेभ्यः मोक्षं यच्छामि ।"
6. Then that God does not look at that brahmin. तदा सः देवः तं ब्राह्मणं न पश्यति ।
7. He looks elsewhere. सः अन्यत्र पश्यति|
8. That is God. सः देवः|
9. Is that brahmin getting angry with Him? अपि सः ब्राह्मणः तस्मै कुप्यति?
10. No. न |
11. He thinks, "I am going to the king for wealth," so. सः चिन्तयति, "अहं धनाय नृपं गच्छामि ।" इति|
12. Now that brahmin does not wait but goes to that palace. इदानीं सः ब्राह्मणः न तिष्ठति परन्तु तं प्रासादं गच्छति ।
13. He does namaskara to the king and says, " Salutations to this King! सः नृपं नमति वदति च "एतस्मै नृपाय नमः।"
14. I do not want unhappiness. अहं दुःखं न इच्छामि ।
15. Therefore, for happiness, I want wealth. अतः सुखाय अहं धनम् इच्छामि ।"
16. That king gives that brahmin wealth. सः नृपः तस्मै ब्राह्मणाय धनं यच्छति ।
17. He gives him clothes too. सः तस्मै वस्त्राणि अपि यच्छति ।
18. Now that brahmin becomes a rich man. अधुना सः ब्राह्मणः धनिकः भवति ।

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19. He always lives with happiness. सः सदा सुखेन जीवति ।
20. The farmer sees that brahmin.कृषकः तं ब्राह्मणं पश्यति ।
21. He thinks that I also want wealth. सः चिन्तयति यत् अहम् अपि धनम् इच्छामि।
22. But I am not going to that king for wealth. परन्तु अहं धनाय तं नृपं न गच्छामि ।
23. I am sowing seeds for crop. अहं सस्याय बीजानी वपामि ।
24. When people buy those grains with wealth, then I am also becoming a rich man. यदा जनाः धनेन तानि धान्यानि क्रीणन्ति, तदा अहम् अपि धनिकः भवामि।
25. The girl is crying. बालिका क्रन्दति ।
26. The boy asks her, " Are you crying?" ..thus. बालिका तां पृच्छति, "त्वं क्रन्दसि किम् ?" इति
27. That girl says."Yes.I am crying for milk." सा बालिका वदति," अहं दुग्धाय क्रन्दामि।"
28. Then that boy goes to the kitchen. तदा सः बालकः पाकगृहं गच्छति ।
29. He sees milk there. तत्र सः दुग्धं पश्यति ।
30. He brings milk for that girl. सः तस्यै बलिकायै दुग्धम् आनयति।
31. He gives her milk. सः तस्यै दुग्धं यच्छति।
32. She laughs. स हसति ।
33. He also laughs with her. त्या सह सः अपि हसति ।
34. Those boys are playing with those bats and those balls. ते बालकाः तैः दण्डैः तैः कन्दुकैः च क्रीडति ।
35. Ram beats Shyam with that bat. रामः श्यामं तेन दण्डेन ताडयति ।
36. Shyam falls. श्यामः पतति ।
37. He becomes angry with Ram. सः रामाय कुप्यति/क्रुध्यति ।
38. Therefore, he also beats him. अतः सः अपि तं ताडयति ।

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39.Now Ram falls. इदानीं रामः पतति ।

40.War happens. युद्धं भवति ।

41. Father comes. जनकः आगच्छति ।

42.He tells all the boys, " I am angry with these two boys." सः तेभ्यः बालकेभ्यः कथयति, "अहम् एताभ्यां बालाकाभ्यां कुप्यामि ।

43.They cry with shame. तौ लज्जया क्रन्दतः।

44.With Father, they go home. जनकेन सह तौ गृहं गच्छतः ।

45.Then Ram goes to the bathroom for a bath. तदा रामः स्नानाय स्नानगृहं गच्छति ।

46.Afterwards Shyam goes to that bathroom for a bath. तदनन्तरं श्यामः तत् स्नानगृहं स्नानाय गच्छति ।

47.The shopkeeper goes to the shop. आपणिकः आपणं गच्छति ।

48.When he enters the shop, then he sees a thief. यदा सः आपणं विशति तदा सः चोरं पश्यति ।

49.He gets angry with that thief. सः तस्मै चोराय कुप्यति ।

50.He says to him that all the people too come here. सः तं वदति यत् जनाः अपि अत्र आगच्छन्ति ।

51. But they buy grain or cloth or books with wealth. परन्तु ते धान्यं वा वस्त्रं वा पुस्तकानि वा धनेन क्रीणन्ति ।

52.But you are a thief. परन्तु त्वं चोरः असि ।

53.You enter the shop and steal grain and cloth and books and wealth. त्वम् आपणं विशसि धान्यं वस्त्रं पुस्तकानि धनं च हरसि ।

54.You are a bad man. त्वं दुर्जनः असि ।

55.Then that shopkeeper beats that thief with a stick. तदा सः आपणिकः तं चोरं दण्डेन ताडयति ।

56.People run towards the shop. जनाः आपणं प्रति धावन्ति ।

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57.Now on all four sides of the shop, are those people. अधुना आपणं परितः जनाः सन्ति ।

58.They ask that shopkeeper, " Where has this thief come from?" ते तं पृच्छन्ति, "एषः चोरः कुतः आगच्छति?"

59.Then they also become angry with that thief. तदा ते अपि तस्मै चोराय कुप्यन्ति ।

60.They stand on two sides of the thief and beat him with (their) hands. ते चोरम् उभयतः तिष्ठन्ति हस्तैः तं ताडयति ।

61. There, is a school. तत्र पाठशाला अस्ति ।

62.From here students are going to that school for study. इतः छात्राः तां पाठशालां पठनाय गच्छन्ति ।

63.From there also students come to this school for study. ततः अपि छात्राः एतां पाठशालां पठनाय आगच्छन्ति ।

64.They all come to this school for knowledge. ते एतां पाठशालां ज्ञानाय आगच्छन्ति ।

65.The teachers say, " Let there be welfare to these students." अध्यापकाः वदन्ति "छात्रेभ्यः स्वस्ति ।"

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Lesson 16. Pañchamī -पञ्चमी ।

And i have promises to keep
And miles to go before i sleep.

Today's lesson will be a simple one, just as i promised last week.

- Primarily, the पञ्चमी विभक्ति conveys the meaning "from". The idea that is conveyed is that "separation" occurs between two or more things.
  The fruit falls from the tree. फलं वृक्षात् पतति ।
  - Certain धातु s are naturally connected to (though not necessarily governed by) the पञ्चमी विभक्ति।

    The king protects the kingdom from the bad men . रक्ष् (रक्षति)
    नृपः राज्यं दुर्जनेभ्यः रक्षति ।
    The Ganga arises from the Himalayas. उद् + भू (उद्भवति)
    गङ्गा हिमालयात् उद्भावति ।
    The farmer drives away the goat from his field. वृ (वारयति)
    कृषकः अजां क्षेत्रात् वारयति ।
    I bring fruits from the shop. आ + नी (आनयति)
    अहं फलानि आपणात् आनयामि ।
    She throws the ball from (her) hand. क्षिप् (क्षिपति)
- "Fear" is governed by the पञ्चमी विभक्ति Whenever the word "fear" appears in a sentence, whoever scares you(or does not scare you) just has to fall into the पञ्चमी विभक्ति। Since the verb form is a maverick, to simplify the issue let's use the term भयम् अनुभवति (अनु+भू (अनुभवति) to experience)
  अहं चोरात् भयम् अनुभवामि ।
  लक्ष्मणः रावणात् भयं न अनुभवति ।
- Whoever you receive knowledge from just has to fall into the पञ्चमी विभक्ति। अहं पठामि। i learn. अहं पाठं पठामि । i learn a lesson.

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अहम् अध्यापकात् पाठं पठामि । i learn a lesson from my teacher.

- Certain अव्यय s are always used with the पञ्चामि विभक्ति।

  बहिः outside.

  गृहात् बहिः वृक्षः अस्ति । Outside the house, is a tree.

  अनन्तरं / परम् / ऊर्ध्वम् after.

  भोजनात् अनन्तरम् अहं फलं खादामि । I eat a fruit after a meal

  प्राक् before. भोजनात् प्राक् अपि अहं फलं खादामि । I eat a fruit before a meal too.

  विना without.(Also used with the द्वितीया and तृतीया विभक्ति, remember??)

  रामात् (रामं/रामेण) विना अहं गृहात् बहिः न गच्छामि। Without Ram i am not going outside the house.

Last week's " चवती खाण" (Ganesh Chaturthi eatables, to the uninitiated) set me thinking... we might have cases of indigestion with the number of sentences set for translations. How about two groups of translations?
1. "Buffet" that will cater to the people who need to "take away" with them just a few sentences to understand the concept and
2. "Banquet" that will cater to those serious "sit down" students who have appreciated the long drawn out fare that i have been dishing out so far and who prefer a solid 3 course practice.
Now that we are equipped to handle Buffet Lessons 16 A and 16 B and Banquet Lessons 16 C and 16 D , shall we begin?

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Buffet Lesson 16 A Exercises with the Pañchamī.

Nouns	Verbs	Avyayas.
हल plough N	कृष् (कर्षति) ploughs	बहिः outside.
मेघ cloud M सरोवर lake M	वस् (वसति) lives.	अनन्तरम् / परम् /उर्ध्वम् after.
वर्षा rain F		प्राक् before.
अङ्कुर Sprout M		विना without
बीज seed N		
सिंह lion M		
मृग deer M		
मित्र friend N		
मित्र Sun M		
प्रकाश light M		
पर other(as in somebody else; stranger) M		
ताप heat M		

Translate:

1. The boy is falling from the palace.
2. These flowers are falling from that creeper.
3. This girl is afraid of that bad man.
4. These farmers drive away these goats from this field.
5. Rain falls from clouds.
6. Outside the house is a school.
7. After play, i go home
8. Before studies i eat a meal.
9. Without Krishna, Radha does not dance.(Make sentences with द्वितीया, तृतीया and पञ्चमी विभक्ति)

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10. Light arises from the Sun.
11. She brings water from the lake.
12. Sprouts arise from seeds.
13. The students study lessons from the teacher.
14. The deer are afraid of the lion.
15. The two friends are not afraid of the Sun.

Make sentences with:
हलेन and मित्रेण |

And that should do quite nicely.
Check out the Banquet lessons for more practice. Banquets will also include revision work with all lessons done so far.

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Buffet Lesson 16 B- Answers to 16 A.

Translated.

1. The boy is falling from the palace. बालकः प्रासादात् पतति ।
2. These flowers are falling from that creeper. एतानि पुष्पाणि तस्याः लतायाः पतन्ति ।
3. This girl is afraid of that bad man. एषा बालिका तस्मात् दुर्जनात् भयम् अनुभवति ।
4. These farmers drive away these goats from this field. एते कृषकाः एताः अजाः एतस्मात् क्षेत्रात् वारयन्ति ।
5. Rain falls from clouds. मेघेभ्यः वर्षा पतति ।
6. Outside the house is a school. गृहात् बहिः पाठशाला अस्ति ।
7. After play, i go home. क्रीडायाः अनन्तरम् अहं गृहं गच्छामि ।
8. Before studies i eat a meal. पठनात् प्राक् अहं भोजनं खादामि ।
9. Without Krishna, Radha does not dance. कृष्णात् विना (कृष्णं विना, कृष्णेन विना) राधा न नृत्यति ।
10. Light arises from the Sun. मित्रात् (सूर्यात्) प्रकाशः उद्भवति ।
11. She brings water from the lake. सा सरोवरात् जलम् आनयति ।
12. Sprouts arise from seeds. अङ्कुराः बीजेभ्यः उद्भवन्ति ।
13. The students study lessons from the teacher. छात्राः अध्यापकात् पाठान् पठन्ति ।
14. The deer are afraid of the lion. मृगाः सिंहात् भयम् अनुभवन्ति ।
15. The two friends are not afraid of the Sun. मित्रे मित्रात् भयं न अनुभवतः ।

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Banquet Lesson 16 C. Exercises with the Pañchamī.

Nouns	Verbs	Avyayas.
हल plough N	कृष् (कर्षति) ploughs	बहिः outside.
मेघ cloud M सरोवर lake M	वस् (वसति) lives.	अनन्तरम् / परम् /उर्ध्वम् after.
वर्षा rain F		प्राक् before.
अङ्कुर Sprout M		विना without
बीज seed N		
सिंह lion M		
मृग deer M		
मित्र friend N		
मित्र Sun M		
प्रकाश light M		
पर other(as in somebody else; stranger) M		
ताप heat M		

Translate.

1. A garden is outside that house.
2. On both sides of that house are trees and creepers.
3. All around that house are flowers.
4. Those flowers fall from those creepers.
5. These two fruits fall from these two trees.
6. A boy is playing there.
7. He throws the ball from (his) hand .
8. The farmer sees that rain is falling from the clouds.
9. He takes the plough and goes outside the house.
10. He goes towards the field.
11. With the plough, he ploughs the field.

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12.He sows seeds.
13.From the seeds, the sprouts arise.
14.He protects those sprouts from the deer (plural).
15.He brings a stick from the house and with it he protects those sprouts from the deer.
16.Outside the village is a forest.
17.There are trees there.
18.A lion also lives there.
19.The lion is angry with the deer(singular).
20.The deer is afraid of the lion.
21.The deer is also afraid of the farmer.
22.The farmers are not afraid of the deer (dual) but are afraid of the lion.
23.Before a bath, i play with friends outside the house.
24.After a bath, i do namaskar to God .
25.When i am reading books, then from those books, knowledge arises. (if it were only that simple!)
26.Keshav , from the teacher, studies knowledge(विद्या) for liberation.
27.This is a king.
28.He protects the kingdom.
29.He protects the kingdom from others (enemies).
30.He protects the kingdom from others (enemies)with arrows.
31.This king is now conquering others.
32.The people feel happy (experience happiness ...Use those gray cells here!)
33.They think that this king is always protecting them from unhappiness.
34.Suresh is a friend.
35.This friend is looking at the Sun.
36.He sees that light is arising from the sun.
37.The heat is also arising from the Sun... this he experiences.
38.The Sun sees this friend.
39.He thinks that I am not protecting Suresh from the light and heat.
40.Then he tells the cloud, " I am giving light and heat to Suresh but you are protecting Suresh from the light and heat.

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41. You are not giving Suresh light and heat , you are giving him rain."...so.
42. From where have those boys come?
43. Those boys have come from that village.
44. From the village they are going towards the cinema.
45. With those boys are the girls too.
46. On all sides of the boys and girls are teachers.
47. The teachers are protecting the boys and girls from bad people always.
48. Without the teachers, the boys and girls are not going outside the village.
49. Are you going outside the house now?
50. Yes, I am going outside the house now.
51. I am going to the lake.
52. Are you also coming?
53. No, I am going to the shop and am buying books.
54. From there, i am going to school.
55. I am giving those books to Pushpa.
56. She is a friend.
57. Without Pushpa, i am not going to the lake.
58. Outside the village is a lake.
59. From the lake, Sharada brings water.
60. She gives that water to the boy.
61. That boy tells Sharada, "I am feeling happy now."

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Banquet Lesson 16 D. Answers to Lesson 16 C.

Translated.

1. A garden is outside that house.तस्मात् गृहात् बहिः उद्यानम् अस्ति ।
2. On both sides of that house are trees and creepers. तत् गृहम् उभयतः वृक्षाः लताः च सन्ति ।
3. All around that house are flowers. तत् गृहं परितः पुष्पाणि सन्ति ।
4. Those flowers fall from those creepers. तानि पुष्पाणि ताभ्यः लताभ्यः पतन्ति।
5. These two fruits fall from these two trees. एते फले एताभ्यां वृक्षाभ्यां पततः।
6. A boy is playing there. बालकः तत्र क्रीडति ।
7. He throws the ball from (his) hand.सः हस्तात् कन्दुकं क्षिपति ।
8. The farmer sees that rain is falling from the clouds.कृषकः पश्यति यत् वर्षा मेघेभ्यः पतति ।
9. He takes the plough and goes outside the house. सः हलं नयति गृहात् बहिः च गच्छति ।
10. He goes towards the field. सः क्षेत्रं प्रति गच्छति ।
11. With the plough, he ploughs the field. हलेन सः क्षेत्रं कर्षति।
12. He sows seeds. सः बीजानि वपति।
13. From the seeds, the sprouts arise. बिजेभ्यः अङ्कुराः उद्भवन्ति।
14. He protects those sprouts from the deer (plural). सः तान् अङ्कुरान् मृगेभ्यः रक्षति ।
15. He brings a stick from the house and with it he protects those sprouts from the deer. सः गृहात् दण्डम् आनयति तेन च सः तान् अङ्कुरान् मृगेभ्यः रक्षति ।
16. Outside the village is a forest. ग्रामात् बहिः वनम् अस्ति।
17. There are trees there. तत्र वृक्षाः सन्ति ।
18. A lion also lives there. तत्र सिंहः अपि वसति ।

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19. The lion is angry with the deer(singular). सिंहः मृगाय कुप्यति ।
20. The deer is afraid of the lion. मृगः सिंहात् भयम् अनुभवति ।
21. The deer is also afraid of the farmer. मृगः कृषकात् अपि भयम् अनुभवति ।
22. The farmers are not afraid of the deer (dual) but are afraid of the lion. कृषकाः मृगाभ्यां भयं न अनुभवति परन्तु सिंहात् भयम् अनुभवन्ति।
23. Before a bath, i play with friends outside the house. स्नानात् प्राक् अहं मित्रैः सः गृहात् बहिः क्रीडामि ।
24. After a bath, i do namaskar to God. स्नानात् अनन्तरम् अहं देवं नमामि ।
25. When i am reading books, then from those books, knowledge arises. यदा अहं पुस्तकं पठामि तदा तेभ्यः पुस्तकेभ्यः ज्ञानम् उद्भवति ।
26. Keshav , from the teacher, studies knowledge(विद्या) for liberation. केशवः मोक्षाय अध्यापकात् विद्यां पठति ।
27. This is a king. एषः नृपः ।
28. He protects the kingdom. सः राज्यं रक्षति ।
29. He protects the kingdom from others (enemies). सः परेभ्यः राज्यं रक्षति ।
30. He protects the kingdom from others (enemies)with arrows. सः बाणैः परेभ्यः राज्यं रक्षति।
31. This king is now conquering others. इदानीम् एषः नृपः परान् जयति ।
32. The people (feel happy) experience happiness. जनाः सुखम् अनुभवन्ति ।
33. They think that this king is always protecting them from unhappiness. ते चिन्तयति यत् एषः नृपः सदा तान् दुःखात् रक्षति ।
34. Suresh is a friend. सुरेशः मित्रम् अस्ति ।
35. This friend is looking at the Sun. एतत् मित्रं मित्रं पश्यति ।
36. He sees that light is arising from the sun. सः पश्यति यत् प्रकाशः मित्रात् उद्भवति ।
37. The heat is also arising from the Sun ...this he experiences. तापः अपि मित्रात् उद्भवति ... एतत् सः अनुभवति ।
38. The Sun sees this friend. मित्रः एतत् मित्रं पश्यति ।

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39.He thinks that I am not protecting Suresh from the light and heat. सः चिन्तयति यत् अहं सुरेशं प्रकाशात् तापात् च न रक्षामि ।

40.Then he tells the cloud, तदा सः मेघाय कथयति

" I am giving light and heat to Suresh अहं सुरेशाय प्रकाशं तापं च यच्छामि ।

but you are protecting Suresh from the light and heat. परन्तु त्वं सुरेशं प्रकाशात् तापात् च रक्षति ।

41. You are not giving Suresh light and heat त्वं सुरेशाय प्रकाशं तापं च न यच्छति । you are giving him rain."...so. त्वं तस्मै वर्षां यच्छसि ।इति ।

42.From where have those boys come? ते बालकाः कुतः आगच्छन्ति?

43.Those boys have come from that village. ते बालकाः तस्मात् ग्रामात् आगच्छन्ति ।

44.From the village they are going towards the cinema. ग्रामात् ते चित्रपटगृहं प्रति गच्छन्ति ।

45.With those boys are the girls too. बालकैः सह बालिकाः अपि सन्ति ।

46.On all sides of the boys and girls are teachers. बालकान् बालिकाः च परितः अध्यापकाः सन्ति।

47.The teachers are protecting the boys and girls from bad people always. अध्यापकाः बालकान् बालिकाः च दुर्जनेभ्यः सदा रक्षन्ति ।

48.Without the teachers, the boys and girls are not going outside the village. अध्यापकेभ्यः विना (also correct are अध्यापकान् विना and अध्यापकैः विना) बालकाः बालिकाः ग्रामात् बहिः न गच्छन्ति ।

49.Are you going outside the house now? अपि इदानीं त्वं गृहात् बहिः गच्छसि?

50.Yes, I am going outside the house now. आम् अधुना अहं गृहात् बहिः गच्छामि ।

51. I am going to the lake. अहं सरोवरं गच्छामि ।

52.Are you also coming? त्वम् अपि आगच्छसि किम्?

53.No, I am going to the shop and am buying books. न अहम् आपणं गच्छामि पुस्तकानि क्रीणामि ।

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54.From there, i am going to school. ततः अहं पाठशालां गच्छामि ।

55.I am giving those books to Pushpa. अहं पुष्पायै तानि पुस्तकानि यच्छामि ।

56.She is a friend. सा मित्रम् ।

57.Without Pushpa, i am not going to the lake. पुष्पायाः विना (पुष्पां विना/पुष्पया विना) अहं सरोवरं न गच्छामि।

58.Outside the village is a lake. ग्रामात् बहिः सरोवरः अस्ति ।

59.From the lake, Sharada brings water. सरोवरात् शारदा जलम् आनयति ।

60.She gives that water to the boy. सा बालकाय तत् जलं यच्छति ।

61. That boy tells Sharada , " I am feeling happy now." सः बालकः शारदायै कथयति,"अहं सुखम् अनुभवामि।"

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Lesson 17. Relatively Possessed by षष्ठी

- The षष्ठी विभक्ति primarily denotes 1. possession and 2 .how someone is related to another.

What *belongs to whom*. Who is *who's wife. Whose house* is biggest. *Whose salary* is heftiest. *Whose jewellery* cost most..

A wonderfully gossipy विभक्ति , if you ask me. So what if i don't have a Pinnochio like long and pokey nose, the षष्ठी विभक्ति serves the purpose just as well...yes Sireee!!! So we have...

रामस्य पुस्तकम् । **कृष्णस्य गृहम्** । **यमुनायाः जलम्** । **वृक्षस्य पत्रम्** ।

Working with the षष्ठी विभक्ति requires you to know the words for relations (at least a few to begin with): father, mother, brother, sister, husband and wife.

Now some of them are ऋकारान्त words. The basic root word for father being पितृ and of mother being मातृ । You needn't know how to decline them at this point in time. The form that you will use in today's sentences: प्रथमाविभक्ति एकवचन are forms you are already familiar with.... पिता and माता । Your sentences will therefore read: **रामस्य पिता दशरथः** (Yes, you have been told that जनकः is "Father", and it definitely is. पितृ is a synonym)

Hope the keys to your memory bank are handy and well oiled. Do you recall Lesson 5 ? Jagadeesha had very happily announced **मम नाम जगदीशः**। Let me give you a few sentences as examples:

मम पिता कृष्णानन्दः । My father is Krishnanand.(अस्ति is not mandatory since it is clearly understood, but you can add it if you like.)

मम माता शैलजा । My mother is Shailaja.

भवतः नाम विवेकः। Your name is Vivek.

भवत्याः नाम दुर्गा । Your name is Durga.

रामस्य वस्त्राणि अत्र सन्ति । Ram's clothes are here.

वृक्षस्य पत्रं पतति । The tree's leaf falls.

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- मम, भवतः and भवत्याः are षष्ठी विभक्ति एकवचन declined forms .
- मम ("mine" or "my" as in: This book is mine OR My name is Shrek... एतद् पुस्तकं मम अस्ति । मम नाम श्रेक्) The root word (of I, two of us and we) here is अस्मद् ।
- भवतः ("yours" masculine: भवतः पुस्तकम्)Root word is भवत् ।
- भवत्याः ("yours" feminine भवत्याः पुस्तकम्)Root word, भवती ।

All this " coloured grammar stuff" is simply for your information. For the moment, we need just those three words, मम, भवतः and भवत्याः, to form sentences. So thou shalt panic not.

Here are the already declined words that you will need to use:
पिता father, माता mother, भ्राता brother, भगिनी sister, पतिः husband, भार्या wife.
मम mine, भवतःand भवत्याः yours.

An interesting idea: Do you remember our Chaturthi lesson with उमामहेश्वराभ्यां नमः ? What has been done here is that two words have been put together and then used as a dual word from the correct vibhakti. Keep this in mind when doing today's exercises.

With next week's lesson, we will have finished our vibhaktis (Celebration Time!!!) and i will begin to introduce to you all our whatever कारान्त words. Our Supplement section will soon begin to look like a well fed cat. These whatever कारान्तwords will also lose their mysterious halo. Poor things.
Ready then for our Buffet and Banquet with a few close relatives?

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Buffet Lesson 17 A. Exercises with Shashthī.

Nouns	Verbs	Avyayas.
भल्लुक Bear M(animal!)		
सेना army F		
वात्सल्य Maternal/ paternal love. N		
दूत messenger M		

Translate.

1. Krishna's father is Vasudeva.
2. His mother is Devaki.
3. Balarama is Krishna's brother.
4. Subhadra is his sister.
5. The Pandavas' father is Pandu.
6. Sharada's book is here.
7. Manohar's house is there.
8. The Sun's light is everywhere.
9. This is my messenger.
10. These are Kamat's restaurants.
11. These are Anuradha's tortoises.
12. These two girls are mine.
13. Those two boys are yours (F)
14. Ram's wife is Sita.
15. Sita's husband is Ram.

My wife is Mrs. Shrek.(no, no, don't translate that! It was meant to wipe that frown off भवतः / भवत्याःbrow!)

16. Luv and Kush's father is Ram.
17. Ram's sons are Luv and Kush.
18. Kaushalya and Sumitra's husband is Dasharath.
19. Raavan sees Ram's army. (Trip-up alert)

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20. The work-place's president is Mohan.
21. The students' teacher is Shyam
22. The two boys' mother is Tara.
23. The two students' bags are here.
24. The two teachers' school is there.

A sentence for each hour of the day!

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Buffet Lesson 17 B. Answers to Lesson 17A.

1. Krishna's father is Vasudeva. कृष्णस्य पिता वासुदेवः ।
2. His mother is Devaki. तस्य माता देवकी ।
3. Balarama is Krishna's brother. बलरामः कृष्णस्य भ्राता ।
4. Subhadra is his sister. सुभद्रा तस्य भगिनी ।
5. The Pandavas' father is Pandu. पाण्डवानां पिता पाण्डुः ।
6. Sharada's book is here. शारदायाः पुस्तकम् अत्र अस्ति ।
7. Manohar's house is there. मनोहरस्य गृहं तत्र अस्ति ।
8. The Sun's light is everywhere. सूर्यस्य प्रकाशः सर्वत्र अस्ति ।
9. This is my messenger. एषः मम दूतः ।
10. These are Kamat's restaurants. एतानि कामतस्य उपाहारगृहाणि।
11. These are Anuradha's tortoises. एते अनुराधायाः कुर्माः ।
12. These two girls are mine. एते मम बालिके ।
13. Those two boys are yours (F) तौ बालकौ भवत्याः स्तः ।
14. Ram's wife is Sita. रामस्य भार्या सीता ।
15. Sita's husband is Ram. सीतायाः पतिः रामः ।
16. Luv and Kush's father is Ram. लवकुशयोः पिता रामः ।
    Also correct: लवस्य च कुशस्य च पिता रामः ।
    Also correct: लवस्य कुशस्य च पिता रामः ।
17. Ram's sons are Luv and Kush. रामस्य पुत्रौ लवकुशौ ।
    Also correct: रामस्य पुत्रौ लवः कुशः च स्तः ।
18. Kaushalya and Sumitra's husband is Dasharath. कौशल्यासुमित्रयोः पतिः दशरथः ।
    Also correct: कौशल्यायाः च सुमित्रायाः च पतिः दशरथः ।
    Also correct: कौशल्यायाः सुमित्रायाः च पतिः दशरथः ।

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19. Raavan sees Ram's army. रावणः रामस्य सेनां पश्यति ।

20.The work-place's president is Mohan. कार्यालयस्य अध्यक्षः मोहनः ।

21. The students' teacher is Shyam. छात्राणाम् अध्यापकः श्यामः ।

22.The two boys' mother is Tara. बालकयोः माता तारा ।

23.The two students' bags are here. छात्रयोः स्यूतौ अत्र स्तः ।

24.The two teachers' school is there. अध्यापकयोः विद्यालयः तत्र अस्ति ।

By the way, my name is not Shrek. मम नाम श्रेक् नास्ति | And that's the whole truth and nothing but the truth so help me God.

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Banquet Lesson 17 C. Exercises with the Shashthī.

Nouns	Verbs	Avyayas.
भल्लुक Bear M(animal!)		
सेना army F		
वात्सल्य Maternal/ paternal love. N		
दूत messenger M		

Clue: Our Subhashita section is also a good source for new words!

1. Dasharath is Ayodhya's king.
2. Ayodhya is Dasharath's kingdom.
3. Dasharath's wives are Kaushalya and Sumitra.(Kaikeyi is ईकारान्त ...she will come under the spotlight a few lessons from now.)
4. His sons are Ram, Lakshman, Bharat and Shatrughn.
5. Kaushalya and Sumitra's husband is Dasharath.
6. The boys' father is Dasharath.
7. Dasharath looks at (his) sons with love.
8. He thinks , "These are my sons."
9. The boys' father Dasharath is feeling unhappy.
10. His wife is troubling him.
11. She says that, "My son is Bharat.
12. My son is not Ram.
13. My son is becoming king ,not Ram."...thus.
14. Bharat is angry with Manthara.
15. He tells her, " Am I becoming king?
16. No.
17. My brother Ram is becoming king, not I."
18. Ram is going from the palace towards the forest.
19. With him are his brother Lakshman and his wife Sita too.
20. They are wearing clothes of bark.
21. Ram, Sita and Lakshman go to Chitrakoot.

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22.There they experience happiness.
23.Ram's wife Sita sees a deer.
24.She wants that deer.
25.Ram takes his arrows and goes towards the deer.
26.The deer sees Ram and runs .
27.Ram runs too.
28.Sita tells Lakshman that a Rakshas is troubling Ram.
29.I am afraid of that Rakshas.
30.That Rakshas is wearing (has donned) the form of a deer.
31.I am not going outside the house.
32.Therefore Lakshman goes towards Ram .
33.He is now protecting Ram.
34.Lakshman is not protecting Ram's wife Sita (Trip-up alert).
35.Raavan comes and takes away Sita.
36.Sita cries but Ram is not there.
37.Lakshman is also not there.
38.Where is Raavan taking Sita?
39.He is taking her to Lanka.
40.Sita throws her ornament from the Pushpak-Viman.
41.Ram sees her ornament.
42.A bird (Jatayu) tells him that Raavan is taking Sita to Lanka.
43.Aanjaneya goes to Lanka.
44.He goes to the Ashoka-vatikaa.
45.Ashoka-vatikaa is Raavan's garden.
46.Sita is there.
47.He throws Ram's ornament from the tree.
48.Sita looks at Aanjaneya.
49.Aanjaneya tells her, " I am Ram's messenger.
50.That ornament is His.
51.Now we are going from here."
52.Sita says, "No, I am waiting here.
53.When my husband comes to Lanka, then i am going to Ayodhya with Him."
54.Ram also comes to Lanka with Lakshman and (his) friends.

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55. Ram's friends are Aanjaneya, Sugreeva, Vibhishana, monkeys and bears.
56. War happens.
57. Ram throws arrows from (his) hand. (To say where the arrows fall, we'll have to wait for the सप्तमी विभक्ति)
58. Raavan does not live.
59. The army conquers Lanka.
60. Ram goes towards Sita.
61. He speaks to her with kind and gentle words.
62. Sita feels happy.
63. Sita comes to Ayodhya with Ram.
64. They live with happiness.

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Banquet Lesson 17 D. Answers to Lesson 17 C.

1. Dasharath is Ayodhya's king. दशरथः अयोध्यायाः नृपः अस्ति ।
2. Ayodhya is Dasharath's kingdom. अयोध्या दशरथस्य राज्यम् अस्ति ।
3. Dasharath's wives are Kaushalya and Sumitra. दशरथस्य भार्ये कौशल्या सुमित्रा च ।
4. His sons are Ram, Lakshman, Bharat and Shatrughn. तस्य पुत्राः रामः लक्ष्मणः भरतः शत्रुघ्नः च ।
5. Kaushalya and Sumitra's husband is Dasharath. कौशल्यासुमित्रयोः पतिः दशरथः ।
   Also correct: कौशल्यायाः च सुमित्रायाः च पतिः दशरथः अस्ति । And so is कौशल्यायाः सुमित्रायाः च पतिः दशरथः अस्ति ।
6. The boys' father is Dasharath. बालकानां पिता दशरथः ।
7. Dasharath looks at (his) sons with love. दशरथः पुत्रान् वात्सल्येन पश्यति ।
8. He thinks , "These are my sons." सः चिन्तयति," एते मम पुत्राः सन्ति ।"
9. The boys' father Dasharath is feeling unhappy. बालकानां पिता दशरथः दुःखम् अनुभवति ।
10. His wife is troubling him. तस्य भार्या तं तुदति ।
11. She says that, "My son is Bharat. सा वदति यत्, "मम पुत्रः भरतः ।
12. My son is not Ram. मम पुत्रः न रामः ।
13. My son is becoming king ,not Ram."...thus. मम पुत्रः नृपः भवति न रामः ।
14. Bharat is angry with Manthara. भरतः मन्थरायै कुप्यति ।
15. He tells her, " Am I becoming king? सः तस्यै कथयति," अपि अहं नृपः भवामि?
16. No. न
17. My brother Ram is becoming king, not I." मम भ्राता रामः नृपः भवति न अहम् ।"

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18. Ram is going from the palace towards the forest. रामः प्रासादात् वनं प्रति गच्छति ।
19. With him are his brother Lakshman and his wife Sita too. तेन सह तस्य भ्राता लक्ष्मणः तथा च भार्या सीता अपि स्तः ।
20. They are wearing clothes of bark. ते वल्कलानि /वल्कलान् धारयन्ति ।
21. Ram, Sita and Lakshman go to Chitrakoot. रामः सीता लक्ष्मणः च चित्रकूटं गच्छन्ति ।
22. There they experience happiness. तत्र ते सुखम् अनुभवन्ति ।
23. Ram's wife Sita sees a deer. रामस्य भार्या सीता मृगं पश्यति ।
24. She wants that deer. सा तं मृगम् इच्छति ।
25. Ram takes (his) arrows and goes towards the deer. रामः बाणान् नयति मृगं प्रति गच्छति च ।
26. The deer sees Ram and runs. मृगः रामं पश्यति धावति च ।
27. Ram runs too. रामः अपि धावति ।
28. Sita tells Lakshman that a Rakshas is troubling Ram. सीता लक्ष्मणाय कथयति यत् राक्षसः रामं तुदति ।
29. I am afraid of that Rakshas. अहं तस्मात् राक्षसात् भयम् अनुभवामि ।
30. That Rakshas is wearing (has donned) the form of a deer . सः राक्षसः मृगस्य रूपं धारयति ।
31. I am not going outside the house. अहं गृहात् बहिः न गच्छामि ।
32. Therefore Lakshman goes towards Ram. अतः लक्ष्मणः रामं प्रति गच्छति ।
33. He is now protecting Ram. अधुना सः रामं रक्षति ।
34. Lakshman is not protecting Ram's wife Sita. लक्ष्मणः रामस्य भार्यां सीतां न रक्षति ।
35. Raavan comes and takes away Sita. रावणः आगच्छति सीतां हरति च ।
36. Sita cries but Ram is not there. सीता क्रन्दति परन्तु रामः तत्र नास्ति ।
37. Lakshman is also not there. लक्ष्मणः अपि तत्र नास्ति ।

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38.Where is Raavan taking Sita? रावणः सीतां कुत्र नयति?

39.He is taking her to Lanka. सः तां लङ्कां नयति ।

40.Sita throws (her) ornament from the Pushpak-Viman. सीता आभरणं पुष्पकविमानात् क्षिपति ।

41. Ram sees her ornament. रामः तस्याः आभरणं पश्यति ।

42.A bird tells him that Raavan is taking Sita to Lanka. खगः तस्मै कथयति यत् रावणः सीतां लङ्कां नयति ।

43.Aanjaneya goes to Lanka. आञ्जनेयः लङ्कां गच्छति ।

44.He goes to the Ashoka-vatikaa. सः अशोकवाटिकां गच्छति ।

45.Ashoka-vatikaa is Raavan's garden. अशोकवाटिका रावणस्य उद्यानम् ।

46.Sita is there. सीता तत्र अस्ति ।

47.He throws Ram's ornament from the tree. सः रामस्य

48.Sita looks at Aanjaneya. सीता आञ्जनेयं पश्यति ।

49.Aanjaneya tells her, " I am Ram's messenger. आञ्जनेयः तस्यै कथयति, "अहं रामस्य दूतः।"

50.That ornament is His. तद् आभरणं तस्य अस्ति ।

51. Now we are going from here." अधुना आवाम् इतः गच्छावः ।

52.Sita says, "No, I am waiting here. सीता वदति, " न, अहम् अत्र तिष्ठामि ।

53.When my husband comes to Lanka, then i am going to Ayodhya with Him." यदा मम पतिः लङ्काम् आगच्छति तदा अहं तेन सह अयोध्यां गच्छामि ।"

54.Ram also comes to Lanka with Lakshman and (his) friends. रामः अपि लक्ष्मणेन सह मित्रैः सह च लङ्काम् आगच्छति ।

55.Ram's friends are Aanjaneya, Sugreeva, Vibhishana, monkeys and bears. रामस्य मित्राणि आञ्जनेयः सुग्रीवः विभीषणः वानराः भल्लुकाः च सन्ति ।

56.War happens. युद्धं भवति ।

57.Ram throws arrows from (his) hand. रामः हस्तात् बाणान् क्षिपति ।

58.Raavan does not live. रावणः न जीवति ।

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59.The army conquers Lanka. सेना लङ्कां जयति ।

60.Ram goes towards Sita. रामः सीतां प्रति गच्छति ।

61. He speaks to her with kind and gentle words. सः तां प्रियवक्येन वदति ।

62.Sita feels happy. सीता सुखम् अनुभवति।

63.Sita comes to Ayodhya with Ram. सीता रामेण सह अयोध्याम् आगच्छति ।

64.They live with happiness. तौ सुखेन जीवतः ।

Refer to Lesson 7A as to why तौ has been used.

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Summing up Month 3.

By the end of the third month you would have achieved the following...

- Memorized राम, वन, माला, तद् and एतद् (all three genders) and know without a doubt which vibhakti performs what function.
- Be able to recall rules that have been supplied with the introduction of each vibhakti. For example, नमः goes with चतुर्थी विभक्ति etc.
- Added a further 64 words to your vocabulary...which makes it a grand total of 200 words!
- Realized that our Subhashita section must not be ignored...Subhashitas provide us with an accurate representation of how Sanskrit is written. As and when we memorize them, parts of those Subhashitas can be used in regular conversations and compositions. Many new words are introduced in that section which may not be repeated in our lessons.(How else, my dears, do i make sure that you are reading them?!)

And now we march into Month 4 !

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Lesson 18. The सप्तमी विभक्ति

Almost through with our vibhaktis! This is one of the most simplest one to understand. The सप्तमी विभक्ति tells you the location of an object... whether the cat is sitting on or in the refrigerator.

A few sentences now to give you a fair idea on how the सप्तमी विभक्ति is used:

गृहे जनाः वसन्ति | People stay in the house.
तस्मिन् पुस्तके पत्राणि सन्ति | There are pages in that book.
एतस्मिन् वृक्षे खगाः उपविशन्ति | Birds are sitting on this tree.
समुद्रे मत्स्याः तरन्ति | Fish (is the plural of fish, fish or fishes? Send in your answers to 'Bewildered Sanskrit Teacher too lazy to check her Wren and Martin.') swim in the sea.
समुद्रेषु मत्स्याः तरन्ति | Fish/fishes (?) swim in the seas.
अहं अयोध्यायाम् न वसामि | I do not live in Ayodhya.
वानरयोः पत्राणि पतन्ति| Leaves fall on the two monkeys.

The सप्तमी विभक्ति governs the most wonderful emotion known to man...love.
स्निह् (स्निह्यति). Whoever you love, falls into the सप्तमी विभक्ति |
सीता रामे स्निह्यति |अहं बालिकायाम् स्निह्यामि|

You were introduced to तुद् (तुदति) to trouble, in one of our earlier lessons. तुदति is to physically hurt someone as in push, strike, goad, bruise, sting etc. In today's lesson, i've introduced the word पीड् (पीडयति) which is more global in its torturing and encompasses both the physical and the mental. Do pick the correct form whenever you use the word "trouble" in your sentences.
i had fun concocting the Banquet Lesson. Trust you will enjoy it too!

****

Buffet Lesson 18 A. Exercises with the Saptamī.

Nouns	Verbs	Avyayas
कोष्ठ room M पात्र vessel N स्थालिका plate F	स्निह् (स्निह्यति) to love.	
कृष्णफलक blackboard M	स्था (स्थापयति) to keep/ to place.	
शीतपेटिका refrigerator F	स्था (तिष्ठति) to stand or wait.	
आसन्द chair M दण्डदीप tube-light M	पीड् (पीडयति) to trouble.	
व्यजन fan N		
उत्पीठिका Table F		
कपाट Cupboard N		
पेटिका Suitcase F		
मञ्च bed M		
पाचक Pressure Cooker/ also a cook! M		
सङ्गणक Computer M		
चषक glass (what you drink from.)M		
कुटुम्ब family N		
प्रातःकाल morning M		
मध्याह्न afternoon M		
सायङ्काल evening M		
दिन day N		
निशा night.F		

1. In the morning, I go to school.
2. In the night, I sit on my bed.
3. In Sharada's hand is a fruit.
4. The milk is in the glass.
5. The girl throws her clothes from the cupboard into the suitcase.
6. That man loves his (two) sons.
7. The two sons love the father.
8. The tube-lights are in the room.
9. The vegetables are in the refrigerator.
10. In the evening, the shopkeeper is reading in his shop.
11. Kavita's meal is on her plate.
12. The blackboard is in school.
13. Clouds are in the sky.
14. Water is in the lake.
15. The question is in the computer and not in the book.
16. I put the rice in the pressure cooker.
17. The milk is in the milk-vessel.
18. In the night, I am sitting in the restaurant on a chair and eating food.
19. In the day, Mickey Mouse and Donald Duck are walking in Disneyland.
20. Vijay's shop is in the village.
21. Anuraag is sitting with Prerna in the cinema.
22. I am drinking the water from the tumbler.
23. The teacher is strolling in the garden with his students.
24. Naresh lives in the forest with his family.

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Buffet Lesson 18 B. Answers to Lesson 18 A.

1. In the morning, I go to school. प्रातःकाले अहं पाठशालां गच्छामि |
2. In the night, I sit on my bed. निशायाम् अहं मम मञ्चे उपविशामि |
3. In Sharada's hand is a fruit. शारदायाः हस्ते फलम् अस्ति |
4. The milk is in the glass. दुग्धं चषके अस्ति |
5. The girl throws her clothes from the cupboard into the suitcase. बालिका कपाटात् पेटिकायां वस्त्राणि क्षिपति |
6. That man loves his (two) sons. सः नरः तस्य पुत्रयोः स्निह्यति|
7. The two sons love the father पुत्रौ जनके स्निह्यतः|
8. The tube-lights are in the room. दण्डदीपाः कोष्ठे सन्ति |
9. The vegetables are in the refrigerator. शाकाःशीतपेटिकायां सन्ति |
10. In the evening, the shopkeeper is reading in his shop. सायङ्काले आपणिकः तस्य आपणे पठति|
11. Kavita's meal is on her plate. कवितायाः भोजनम् तस्याः स्थालिकायाम् अस्ति |
12. The blackboard is in school. कृष्णफलकः विद्यालये अस्ति |
13. Clouds are in the sky. मेघाः आकाशे सन्ति |
14. Water is in the lake. जलं सरोवरे अस्ति |
15. The question is in the computer and not in the book. प्रश्नः सङ्गणके अस्ति न पुस्तके |
16. I put the rice in the pressure cooker. अहं अन्नं पाचके स्थापयामि |
17. The milk is in the milk-vessel. दुग्धं दुग्धपात्रे अस्ति]
18. In the night, I am sitting in the restaurant on a chair and eating food. निशायाम् उपाहारगृहे अहं आसन्दे उपविशामि भोजनं खादामि च |
19. In the day, Mickey Mouse and Donald Duck are walking in Disneyland. दिने मिकिमौस् डॉनळ्ड डक् (!) च डिज्निलॅन्डे चलतः | (Yes, i do pronounce the "s" in Disneyland like a "z"... i just can't write it in Sanskrit!)
20. Vijay's shop is in the village. विजयस्य आपणः ग्रामे अस्ति |

21. Anuraag is sitting with Prerna in the cinema. अनुरागः प्रेरणया सह चित्रपटगृहे उपविशति |
22. I am drinking the water from the tumbler. अहं चषकात् जलं पिबामि |
23. The teacher is strolling in the garden with his students. अध्यापकः तस्य छात्रैः सह उद्याने भ्रमति|
24. Naresh lives in the forest with his family. नरेशः तस्य कुटुम्बेन सह वने वसति |

Banquet Lesson 18 C. Exercises with the सप्तमी विभक्ति

Nouns	Verbs	Avyayas
कोष्ठ room M पात्र vessel N स्थालिका plate F	स्निह् (स्निह्यति) to love.	
कृष्णफलकः blackboard M	स्था (स्थापयति) to keep/ to place.	
शीतपेटिका refrigerator F	स्था (तिष्ठति) to stand or wait.	
आसन्द chair M दण्डदीप tube-light M	पीड्(पीडयति) to trouble.	
व्यजन fan N		
उत्पीठिका Table F		
कपाट Cupboard N		
पेटिका Suitcase F		
मञ्च bed M		
पाचक Pressure Cooker/ also a cook! M		
सङ्गणक Computer M		
चषक glass (what you drink from.)M		
कुटुम्ब family N		
प्रातःकाल morning M		
मध्याह्न afternoon M		
सायङ्काल evening M		
दिन day N		
निशा night.F		

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The Goblin. (वेतालः | Remember विक्रमः and the वेतालः ?)

1. I live with my family in my home.
2. My home is in Mallapur.
3. Mallapur is a village in Karnataka.
4. In my home are my father, my mother, my brother, his wife, my sister and her husband.
5. In the morning, my mother goes to the kitchen.
6. She cooks a meal .
7. She puts the rice in the cooker.
8. She puts the milk in the glasses and afterwards puts the glasses on the table.
9. The people of the family sit on chairs around the table and eat a meal.
10. My father goes to the work place.
11. My brother is a teacher.
12. My sister is a teacher too.
13. Her husband is a farmer.
14. He goes to the field in the morning.
15. I am a girl. I stay (wait) home.
16. When my mother is in the kitchen, then I go to her room.
17. I look in the cupboard.
18. I take the clothes and the books from the cupboard and put them in the suitcase.
19. In the afternoon when my mother is in her room, then I go to the kitchen.
20. I put the milk-vessel in the cupboard and the pressure cooker in the refrigerator.
21. In the evening when the family's people are sitting around the table and talking, I go to my father's room.
22. I take his computer and put it in the bathroom.
23. The blackboard is in the room.
24. I write on it, " I am a goblin. This is my house.
25. This family is living in my house.
26. Therefore I am troubling the family's people."
27. My mother thinks that there is a goblin in the house.

28.She is scared of goblins.

29.My father thinks that there are no goblins in the house.
30.When my mother is in the kitchen at night, then he waits in his room.
31. I go to his room and take his books.
32.I put them on his bed.
33.My father catches the goblin with his hands and gives her to his wife.
34.My father tells his goblin that when goblins trouble people in the house, then fathers hit those goblins with sticks.
35.I tell my father that this goblin is not troubling the family .
36.My father and my mother laugh.
37.They are not angry with the goblin.
38.They love the goblin.
39.I love my family too**.**

Banquet Lesson 18 D. Answers to Lesson 18 C.

वेतालः |

1. I live with my family in my home. अहं मम कुटुम्बेन सह मम गृहे वसामि |
2. My home is in Mallapur. मम गृहं मल्लापुरे अस्ति |
3. Mallapur is a village in Karnatak. मल्लापुरः कर्णाटके (एकः) ग्रामः अस्ति |
4. In my home are my father, my mother, my brother, his wife, my sister and her husband. मम गृहे मम पिता, मम माता ,मम भ्राता , तस्य भार्या , मम भगिनी , तस्याः पतिः च सन्ति |
5. In the morning, my mother goes to the kitchen. प्रातःकाले मम माता पाकगृहं गच्छति |
6. She cooks a meal. सा भोजनं पचति |
7. She puts the rice in the cooker. सा अन्नं पाचके स्थापयति |
8. She puts the milk in the glasses and afterwards puts the glasses on the table. सा दुग्धं चषकेषु स्थापयति तदनन्तरं च चषकान् उत्पीठिकायां स्थापयति|
9. The people of the family sit on chairs around the table and eat a meal. कुटुम्बस्य जनाः उत्पीठिकां परितः आसन्देषु उपविशन्ति भोजनं खादन्ति च |
10. My father goes to the work place. मम पिता कार्यालयं गच्छति |
11. My brother is a teacher. मम भ्राता अध्यापकः |
12. My sister is a teacher too. मम भगिनी अपि अध्यापिका अस्ति |
13. Her husband is a farmer. तस्याः पतिः कृषकः |
14. He goes to the field in the morning. सः प्रातःकाले क्षेत्रं गच्छति |
15. I am a girl. I stay (wait) home. अहं बालिका |अहं गृहे तिष्ठामि |
16. When my mother is in the kitchen, then I go to her room. यदा मम माता पाकगृहे अस्ति, तदा अहं तस्याः कोष्ठं गच्छामि |
17. I look in the cupboard. अहं कपाटे पश्यामि |
18. I take the clothes and the books from the cupboard and put them in the suitcase. अहं कपाटात् वस्त्राणि पुस्तकानि च नयामि तानि पेटिकायां च स्थापयामि|

19. In the afternoon when my mother is in her room, then I go to the kitchen. मध्याह्ने यदा मम माता तस्याः कोष्ठे अस्ति, तदा अहं पाकगृहं गच्छामि |
20. I put the milk-vessel in the cupboard and the pressure cooker in the refrigerator. अहं दुग्ध-पात्रं कपाटे पाचकं च शीतपेतिकायां स्थापयामि |
21. In the evening when the family's people are sitting around the table and talking, I go to my father's room. सायङ्काले यदा कुटुम्बस्य जनाः उत्पीठिकां परितः उपविशन्ति वदन्ति च, अहं मम जनकस्य कोष्ठं गच्छामि |
22. I take his computer and put it in the bathroom. अहं तस्य सङ्गणकं नयामि स्नानगृहे स्थापयामि च|
23. The blackboard is in the room. कृष्णफलकः कोष्ठे अस्ति |
24. I write on it, " I am a goblin. This is my house." अहं तस्मिन् लिखामि, "अहं वेतालः|एतद् मम गृहं |
25. This family is living in my house. एतद् कुटुम्बः मम गृहे वसति |
26. Therefore I am troubling the family's people . अतः अहं कुटुम्बस्य जनान् पीडयामि|
27. My mother thinks that there is a goblin in the house. मम माता चिन्तयति यत् गृहे वेतालः अस्ति |
28. She is scared of goblins. सा वेतालेभ्यः भयम् अनुभवति |
29. My father thinks that there are no goblins in the house. मम पिता चिन्तयति यत् गृहे वेताला: न सन्ति |
30. When my mother is in the kitchen at night, then he waits in his room. यदा मम माता निशायां पाकगृहे अस्ति, तदा सः तस्य कोष्ठे तिष्ठति |
31. I go to his room and take his books. अहं तस्य कोष्ठं गच्छामि तस्य पुस्तकानि नयामि च |
32. I put them on his bed. अहं तानि तस्य मञ्चे स्थापयामि |
33. My father catches the goblin with his hands and gives her to his wife. मम पिता हस्ताभ्यां वेतालं धरति तां च तस्य भार्यायै यच्छति |
34. My father tells his goblin that when goblins trouble people in the house, then fathers hit those goblins with sticks. मम पिता तस्य वेतालाय

कथयति यत् यदा वेतालाःगृहे जनान् पीडयन्ति तदा जनकाः तान् वेतालान् दण्डैः ताडयन्ति |

35.I tell my father that this goblin is not troubling the family. अहं मम जनकाय कथयामि यत् एषः वेतालः कुटुम्बं न पीडयति |

36.My father and my mother laugh. मम पिता मम माता च हसतः |

37.They are not angry with the goblin. तौ वेतालाय न कुप्यतः |

38.They love the goblin. तौ वेताले स्निह्यतः |

39.I love my family too. अहम् अपि मम कुटुम्बे स्निह्यामि |

****

Lesson 19. सम्बोधन लोट् लकार च |

My face is aching with smiling so much. The Cheshire Cat in "Through the Looking Glass, " couldn't have smiled any wider. With today's lesson, we are absolutely, completely and irrevocably through with our vibhaktis!!!! (Any ideas on how we may celebrate this momentous event? Send in your suggestions to 'Purr-fectly Content Sanskrit Teacher' at the email address listed in 'Contact Us')

The सम्बोधन is the form of word you use when you address someone.
so we have," हे राम , don't bug me."
"बालिके , if you don't finish what's on your plate, there will be no television for a week."
"अध्यापक , whatever you have just said has gone completely over my head!"
Now it's no fun calling out to someone if you can't command or request him to do something for you. And so my dears, today you shall be introduced to the लोट् लकार (आज्ञार्थ, The imperative mood.)

New Concept:
Let me first put forward the verb table of the लोट् लकार | As usual, गम् will be our standard verb for all references. i will introduce all verb forms with the धातु first and then with the changed form of the verb that must be used in the bracket. For example, गम् (गच्छ्) | All you have to do is add the correct प्रत्यय to the changed verb form (based on the table given in today's lesson), to match the subject. When you pick words from the गम् (गच्छ्) लोट् लकार table, you can use them to command or request someone to do something. Your tone of voice will help others decide whether you are being bossy or polite.

गम् (गच्छ्) लोट् लकार | The imperative mood.

पुरुष	एकवचन	द्विवचन	बहुवचन
प्रथम	सः /सा/तत् गच्छतु	तौ/ ते/ते/गच्छताम्	ते/तः/तानि गच्छन्तु
मध्यम	त्वं गच्छ	युवां गच्छतम्	यूयं गच्छत
उत्तम	अहं गच्छानि	आवां गच्छाव	वयं गच्छाम

The लोट् लकार, at first glance, seems easy enough. But as is usual with a new concept, it can get tricky without proper explanations. Long explanations, and we'll have trouble downloading the lesson onto our hard discs. To prevent this, i'll introduce the लोट् in two phases...Lesson 20, Step 1. AND Lesson 20, Step 2. This week, we will have only buffet exercises and some memorizing.

Memory work is necessary. We have spent years memorizing the multiplication tables and look how simple calculations have become. Similarly, we need to spend some part of our day with the vibhaktis and with verbs to make things easy for ourselves. i will set you a fixed group of memory work to be done each week.

For those of you who find memorizing intimidating, please keep the supplement section handy for quick reference.

Move onto Lesson 20, Level 1. AND Lesson 20, Level 2.

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Lesson 20. Step 1. Commanding with the लोट्

Lesson 5. Dost thou remember Jagadeesha asking us who we were with a, "भवान् कः ? भवती का ? "

- भवान् and भवती are प्रथमा विभक्ति एक वचन forms of the root words भवत् and भवती respectively which mean the respectful forms of "you."
- Even though भवत् and भवती mean " you", they **aren't** "त्वम् , युवाम् and यूयम् " and as such just HAVE to fall into the प्रथम पुरुष |
- Only त्वम् , युवाम् and यूयम् fall into the मध्यम पुरुष ....so all verb-endings that go with this group are सि, थः and थ of the लट् लकार and the basic changed verb form, तम् and त of the लोट् लकार |
- Therefore the verb-ending you should use with भवान् and भवती is ति of the लट् लकार and तु of the लोट् लकार |
- To give you examples, त्वं पिबसि परन्तु भवान् /भवती पिबति Note the difference: भवती is feminine "you". भवति is the प्रथम पुरुष एक वचन form of the धातु " भू " ; meaning "to be" and is a verb.
- Now let us look at a combination of this भवान् and भवती with the सम्बोधन|

Ram has come home. I'd like him to drink some water. I offer him some water and say, "राम , त्वं जलं पिब " Skip the त्वं, the sentence becomes " राम , जलं पिब|" The पिब lets you know that राम is younger than i am OR even though my age or older, so close to me that i feel comfortable with the usage of त्वं when talking to him.

If the same Ram were to come to my home, i may say, "राम , भवान् जलं पिबतु " OR "राम, जलं पिबतु " This lets you know that Ram is someone i respect....he could be younger, my age or older.....it doesn't matter...by the use of पिबतु , i have conveyed respect.

Go back to our Lesson 13. Welcome Trtiya, and go through the prayer picked from the शिवकवचम् .

Now you will understand the form of the verb used. It is a request to the Lord and the beauty about it is that there is no तु at the verb's end which means that the sadhaka feels close enough to the Lord to address Him as त्वम् |

There are many who refer to everyone, young and old as भवान् and भवती | And there are just as many who prefer using the त्वम् group as well. The choice is completely yours.

Interesting custom:

It is obvious that certain people will always be spoken to in the प्रथम पुरुष .... one's parents, teachers etc. So how does one address Parama Pujya Swamiji?

Parama Pujya Swamiji commands greater respect than ordinary folk and as such, will be addressed in the प्रथम पुरुष बहु वचन form " भवन्तः " So verb forms that match the प्रथम पुरुष बहु वचन must be used. For example , कृपया भवन्तः जलं पिबन्तु |

The most respectful word to use to address or refer to our Guru is the word श्रीचरणाः |

For the moment we needn't know the complete tables of भवत् and भवती| We must get on with our understanding of the लोट् | But to help you with translations in the exercises, here are the first vibhaktis of both.

भवत्

प्रथमा वि०	भवान्	भवन्तौ	भवन्तः

भवती

प्रथमा वि०	भवती	भवत्यौ	भवत्यः

Let's work with the मध्यम पुरुष next.

त्वं जलं पिब| युवाम् अत्र उपविशतम् | यूयं फलानि खादतः|

That was fairly simple , wasn't it? So at Step 1, we have learned the usage of the words भवान् , भवती , त्वम् , युवाम् and यूयम् along with the लोट् |

The Supplement section (Supplement 8) has been fattened with many लोट् forms . Use them along with the above words, to build your fluency.
Over to Lesson 20 Step 2 . There, let's deal with the उत्तम पुरुष and the प्रथम पुरुष along with the लोट् |

Lesson 20 Step 2. Commanding with the लोट् लकार |

1. How does one use the उत्तम in a command or a request? i can hardly say अहं पिबानि and expect myself to order myself to drink. In the उत्तम , the verb asks for permission...

अहं कोष्ठे आगच्छानि किम् ? May i come into the room?

आवां पुस्तकं पठावः किम् ? May the two of us read the book?

अपि वयं चित्रपटगृहं गच्छाम ? May all of us go to the cinema?

न . No.

यूयं मा गच्छत| No, all of you may not go to the cinema. पुनः च मा पृच्छत | And don't ask me again!

पुनः is an अव्यय meaning "again." मा is an अव्यय that is used to say "don't / no" as in a request or a command. The न is used in a statement. Some examples:

- अशोक, तत्र मा गच्छ |

And he answers, न, अहं न गच्छामि |

- दुर्जन , सज्जनं मा तुद |

And the दुर्जनः answers, अहं तुदामि |

And the सज्जनः says ,परन्तु सः मां न तुदति !"

Do you understand how the मा and the न are used? "

2. Besides asking for permission in the उत्तम , the लोट् लकार may also be used to express a wish. Please take a look at the 2002-2003 Chitrapur Math calendar. Right above Parama Pujya Anandashram Swamiji's photograph are the words " नन्दाम शरदः शतम् "which mean "Let us be joyful for a hundred autumns."

Now comes the tricky one, the प्रथम पुरुष

- If i say, "शिष्य , पाठं पठ " or " शिष्य , पाठं पठतु " the meaning is clear enough.....i am speaking to the शिष्य and commanding him to study . The शिष्य is सम्बोधन एक वचन and i may use either पठ or पठतु.... a point already discussed in Lesson 20, Level 1.
- What if i say, " शिष्यः पाठं पठतु" ...what do i mean by it? i am obviously not addressing the student, or else i would have used the word शिष्य | And i cannot use the verb पठ because i am using a प्रथम पुरुष एकवचन form ---शिष्यः , therefore i MUST use पठतु | Gettit? What i am effectively doing is telling someone else to make sure that the student is studying. i might say these words to a class monitor, asking her to make sure that the student is studying while i go to the staff-room and have a cup of much-longed-for coffee.

  शिष्यःपाठं पठतु | Let the student study.

  बालकाः उद्याने क्रीडन्तु | Let the boys play in the garden.

  बालक , उद्याने क्रीड | Boy, play in the garden.

Clear?

Suffice to say, whenever you come across the word " Let", use the लोट् लकार |

Over now to only Buffet exercises on Lessons 19 , 20(Step 1.) and 20 (Step 2.)

****

Buffet exercises A) on Lessons 19, 20 (Step 1.), 20 (Step 2.)

1. Recite aloud , the verb and the noun/pronouns in combinations. For example,

सः पठतु, तौ पठताम् , ते पठन्तु ,

सा पठतु, ते पठताम् , ताः पठन्तु

तत् पठतु , ते पठताम् , तानि पठन्तु |

त्वं पठ , युवां पठतम् , यूयं पठत |

अहं पठानि , आवां पठाव, वयं पठाम|

2. Replace the verb and then do the same exercise over again with गम्(गच्छ >), पा (पिब), लिख् , वद् , खाद् |

Please say it out loud. That's the only way to train yourself to use the correct combinations. Also try and picturise the table in your mind. Visual memory goes a longer way in helping you to recall.

3. Study the Supplement section carefully. The राम , वन , माला and the pronouns should also be stacked firmly in your memory bank.

4. Read the following example: Ram drink water. And then translate it into both--राम ,भवान् जलं पिबतु | and राम , त्वं जलं पिब |

Do the same for--

1. Sita, sit here.
2. Lakshman, eat this fruit.
3. Keshav, do not go to the garden now.
4. Read this book.
5. Speak.
6. Tell the story to the girl.

Note: it is not necessary to say the भवान् and त्वम् in conversations when we use sentences of this kind. We are doing it now to fix the verb-noun/pronoun combination firmly in our minds.

5. Translate the following sentences into Sanskrit. The second sentence in the group MAY have two translations!

1. Ram is going to the cinema.
2. Ram, go to the cinema.
3. Madhav is playing with Shyam.
4. Madhav, play with Shyam.
5. I am reading a book.

6. May I read a book?
7. The teacher is speaking to the students.
8. Teacher, speak to the students.
9. Father is cooking food in the kitchen.(use जनकः)
10. Father, cook food in the kitchen.
11. All of us are dancing in the school.
12. May all of us dance in the school?
13. The two of you are looking at the bird.
14. The two of you, look at the bird.
15. The girls are coming from the village.
16. Girls, come from the village.
17. The two boys are crying.
18. (Hey!) two boys, cry.

6. Read only. Simply understand the following passage.

मयूरः A peacock.

मयूरः नृत्यति | कुत्र नृत्यति ? मयूरः उद्याने नृत्यति | कदा नृत्यति ? सायङ्काले नृत्यति| त्वं मयूरं पश्य| त्वम् उद्याने गच्छ | सुन्दरं मयूरं पश्य |

Buffet Exercises B. Answers- Buffet A. 19, 20-1, 20-2.

4.

1. Sita, sit here. सीता , भवती अत्र उपविशतु | सीता त्वम् अत्र उपविश |
2. Lakshman, eat this fruit. लक्ष्मण , भवान् एतत् फलं खादतु |लक्ष्मण , त्वम् एतत् फलं खाद |
3. Keshav, do not go to the garden now. केशव , भवान् अधुना उद्यानं मा गच्छतु | केशव, त्वम् अधुना उद्यानं मा गच्छ |
4. Read this book. एतत् पुस्तकं पततु | एतत् पुस्तकं पठ |
5. Speak. वदतु | वद |
6. Tell the story to the girl. बालिकायै कथां कथयतु | बालिकायै कथां कथ|

5. Translated.

1. Ram is going to the cinema. रामः चित्रपटगृहं गच्छति |
2. Ram, go to the cinema. राम, भवान् चित्रपटगृहं गच्छतु | राम, त्वम् चित्रपटगृहं गच्छ |
3. Madhav is playing with Shyam. माधव श्यामेन सह क्रीडति |
4. Madhav, play with Shyam. माधव , भवान् श्यामेन सह क्रीडतु | माधव, त्वम् श्यामेन सह क्रीड|
5. I am reading a book. अहं पुस्तकं पठामि |
6. May I read a book? किम् अहं पुस्तकं पठानि ?
7. The teacher is speaking to the students. अध्यापकः छात्रान् वदति |
8. Teacher, speak to the students. अध्यापक, छात्रान् वदतु |
9. Father is cooking food in the kitchen. जनकः पाकगृहे भोजनं पचति |
10. Father, cook food in the kitchen. जनक, पाकगृहे भोजनं पचतु |
11. All of us are dancing in the school. वयं विद्यालये नृत्यामः |
12. May all of us dance in the school? किं वयं विद्यालये नृत्याम ?
13. The two of you are looking at the bird. युवां खगं पश्यथः |
14. The two of you, look at the bird. युवां खगं पश्यतम् |

15. The girls are coming from the village. बालिकाः ग्रामात् आगच्छन्ति |
16. Girls, come from the village. बालिकाः (भवत्यः) ग्रामात् आगच्छन्तु |बालिकाः (यूयं) ग्रामात् आगच्छत |
17. The two boys are crying. बालकौ क्रन्दतः |
18. (Hey!) two boys, cry. बालकौ (भवन्तौ) क्रन्दताम् | बालकौ (युवां) क्रन्दतम् |

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Lesson 21 A. Classy Classifications.
The story of Panini. Part 1.

This lesson is classified as "Read Only.....building up on general knowledge."

No one said that a marriage is easy-going. It gets tougher when one-fourth of the words your brand new husband speaks, go above your head. Here i was, all set to enter my new home, and i was told, " तुगलँ व्हाणे हांग्ग द्वरी|"

i understood most of the sentence....i was being asked to keep my something in the place pointed out to me.....but the crucial "something" was the mystery. What in the world were व्हाणे s?

Ah! Thank the good Lord that people often use their eyes to speak as well! In a second, i figured that a व्हाण was the ubiquitous slipper... चप्पल |Badgi- vocabulary is a trifle different from the Tenki one. (For the benefit of my Non Chitrapur-Saraswat friends...us Chitrapur-Saraswats are affectionately "classified" as बड्डी s from North Kanara and तेङ्कीs from South Kanara.) So with the help of my Pappamma, my father's mother, i compiled a synonym-dictionary of sorts to help ease my transition into a Tenki household. Now, years down the aisle, i slip from one tongue to the other with the ease of an eel.

i can betcha bottom dollar that our Panini....Sanskrit Grammarian par excellence... had a similar problem. People all over Bharatvarsha spoke the language, but often the vocabulary used was slightly different. If i said केमुण्डॉ (watermelon in Konkani) , the guy in the next district would say बच्चङ्ग (ditto).... and only confusion would prevail if ever the twain did meet. Before Panini, many tried their hand at getting this spoken language to conform to rules, and they did a good job too....but none managed to make it as perfect as Panini did. (The word Sanskrit itself means that which has been systematized.)

Good ol' Panini, God bless his soul, being extremely sensitive to people's feelings, so no group would feel left out, and wanting to see everybody live happily ever after *together*, decided to act Pappamma, and brought all of them together under the aegis of "Sanskrit." He toured all over

Bharatvarsha, noted every word used and put it all down on paper. Then he classified the words. AND HOW!!! (To his credit ...he studied all existing grammar works and in his own work, has very religiously and faithfully accounted other grammarians' thoughts on the subject under discussion.)

He classified nouns depending on the gender and on what it ends with ..whether a vowel or a consonant. So we have a पुंल्लिङ्ग , स्त्रीलिङ्ग , and a नपुंसकलिङ्ग And we have a अ ,आ ,इ ,ई,उ ,ऊ,ऋ ,त् ,इन्,अन् , अस् etc. ending gender classified nouns. And we have pronouns classified into the three genders.

With nouns and pronouns done, he shifted his attention to the verbs. He tried to figure out what to do with the groups of people saying, ‘‘ अहं नमामि ‘‘and those saying, "अहं वन्दे " Both meant, " I am doing namaskaar" in the present tense. (Just as the Badgis would say पळॅ and the Tenkis चोइ for the word "look".....this may not be an accurate example of two separate verb groups like the नमामि and वन्दे..for to be absolutely honest, only a few isolated words in Konkani are so different.....but it does give an idea of what i'm trying to convey. Or at least, i hope it does!) Traditionally, the नमामि group of verbs are called परस्मैपद , henceforth referred to as P.P. and the वन्दे group of verbs, आत्मनेपद , henceforth referred to as A.P.

Here is a preview of how the आत्मनेपद is conjugated in the present tense.

वन्द् (वन्दते -to do namaskaar) लट् लकार

पुरुष Person	एकवचन Singular	द्विवचन Dual	बहुवचन Plural
प्रथम	सः/सा/तत् वन्दते	तौ/ते/ते वन्देते	ते/ताः/तानि वन्दन्ते
मध्यम	त्वं वन्दसे	युवां वन्देथे	यूयं वन्दध्वे
उत्तम	अहं वन्दे	आवां वन्दावहे	वयं वन्दामहे

Back to our story... Panini did not want to let a single verb disappear into oblivion. So he put them all together and began to study them deeply. He

started to look for similarities and then came across another mind-bender. There were a few verbs that took both forms...for example -भज् worship, which became both भजति and भजते, He named this group of verbs उभयपद् (U.P.) . The P.P., and the A.P. and the U.P. put together would make the language richer.

So far, in our lessons, i have only introduced to you the P.P. verbs. In the next few lessons, now that you are aware that A.P. and U.P. verbs exist as well, we will learn them all simultaneously. Piece of cake! Not to worry! Slow and steady....we'll beat the tortoise yet!

A hauntingly lost concept:
There is another school of thought that believes that special attention must be paid to the original meaning of the words “परस्मैपद” and "आत्मनेपद". The word परः means “others" and the word आत्मन् means " oneself." It is thought that the परस्मैपद group of verbs was used when the result of the action was for others and the आत्मनेपद group of verbs, when the result of the action was only for oneself. There were enough verbs in both sets to cover this beautiful concept. Let me give you an example of an उभयपद धातु, to explain what I mean...पच् is an उभयपद धातु । It is conjugated both as पचति and पचते । When Mother cooks, she obviously cooks for the entire family. Therefore, माता पचति । A Yati (sanyasi) would need to cook only for himself. Therefore, यतिः पचते ।
As the years passed, this original concept of a single person using both forms at different times to mean different things, was lost. Two separate groups of people emerged and they each adopted the two different styles of speech. Panini came much later to bring it all together again. But by then, the original distinctive use had given way to a more democratic "freedom of expression"...and माता पचति and माता पचते had begun to mean the same.

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Once Panini's work became known to the people, the Sanskrit Badgis and the Tenkis of the days gone by became familiar with each other's vocabulary and very soon a mixture of the two became a single , common medium of communication. Much like my kids speak today! It is pretty natural to come across a sentence like

अहं मन्दिरं गच्छामि, देवं वन्दे च।

Heartwarming note: Most of the verbs we use are परस्मैपद (P.P.), but a few very important ones are आत्मनेपद (A.P.). Both these groups must be studied simultaneously. Here's a good reason to learn the A.P. lot. How would we understand a bhajan like this one without knowing the A.P.?

1. वन्देऽहं (वन्दे अहं) गुरु – शङ्कर – चरणम् or for that matter...
2. श्री कृष्णं वन्दे जगद्गुरुम् । or for that matter...
3. वेद व्यासं भजे देशिकाधीश्वरम्.... (अहं भजे ...worship.) Hmmmm???

When i know that i am the one doing the namaskara or the worship, doesn't it strengthen my personal involvement in the bhajan?
Now you will understand the meaning of our National Song.... वन्दे मातरम् .... it is i who am doing namaskara to my motherland. Before I began my study of Sanskrit, I always thought that the national song had to be sung in a group. Now I'm older and wiser...

The History of a Language is tremendously interesting. And that of the most ancient one of all, even more so. This particular lesson triggered in me the need to read more about our ancient past. Whenever i come across fascinating bits, i'll send them over to you.

Now a look at Part 2 for further insights into Panini's work.

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Lesson 21 B. Classy Classifications.
The Story of Panini. Part 2.

Ditto instructions as given in Lesson 21 A: Read only Lesson...

P.P., A.P. and U.P.....Going through his treasure house of verbs, Panini noticed how some verbs were conjugated very simply.... वद् - वदति, पठ् – पठति, खाद् – खादति, सेव - सेवति, to serve, लभ् - लभते to obtain ....and some just went bonkers and avatarofied into कथ् - कथयति, पूज् - पूजयति , or worse अश् - अश्नाति" to eat.

Since he had already begun classifying, he decided to go all the way. What's another ten groups or so?! The परस्मैपद, the आत्मनेपद , and the उभयपद then got further classified into ten groups. The groups are called गण s.

All verbs that were conjugated similarly got put together into one गण.
Each गण contained P.P., A.P. and U.P. verbs. Those that were very simply conjugated with the endings ति or ते or both, were put into the first गण.
Those that needed other letters like ना (which, by the way, are called विकरण s .These विकरण s are letters that are added in the middle of a word ... after the धातु and before the addition of the ति or ते ... like our (अश् – अश्नाति) were put into another. Those that needed an अय (another विकरण), into still another....and so on and so forth till all the over 2000 verbs (Yipes!!) that he had collected during his nationwide tour, fit snugly into some category or the other.
Each गण was named after its most famous and thoroughly used धातु. And each गण had a set of rules which all the धातु s in that गण faithfully followed.

Let's get into the गण and their names and other details at a later date. (I heard you say "Phew!"...don't deny it now!)

The whole idea was this: whenever some east district-ite visited a north district-ite, and wanted to use a rare verb, he'd simply mention the name of the गण to which his verb belonged and hey presto! every person knew how to conjugate the newly heard verb in its various tenses and moods....the लकार s. (There are ten of those too, but we need to be familiar with just five....the present tense, the past tense, the future tense and the imperative and potential mood. Thank you, Lord, for small mercies.)

Then with this monumental work complete, our man rested.

And so will we. At least, for today. (Thought it was time that i put all my cards on the table.) With Lesson 22, we will begin with the A.P. verbs in the present tense...that is, if you are still with me.

Good News: We do not have to learn more than 2000 verbs! There are many verbs that mean the same.....we can always use सः खादति instead of सः अश्नाति can't we?

Better news : With 1010 verbs in the first गण itself , we can find verbs to describe just about any action in that one itself. So all we do is get friendly with the 1st गण.

Better news (50-50): The 4th, the 6th and the 10th गण are also conjugated like the 1st गण.

Almost But Not Quite Good News : Can't neglect that lot then.

Best news: The reason we need to be familiar (we needn't be pundits) with all this stuff is that whenever we come across an unknown conjugated verb

or a declined noun in texts of any kind, we will at least have the capacity to extricate the root word from it and then check a dictionary for its meaning.

Do i hear a," How in the world will i manage to handle all this?"
Cast that thought outta your minds-
It'll be a breeze, you'll see!
For why do you worry, my dear dear one,
When, अत्र अहम् अस्मि ? !!

Lesson 22. Learning how to formulate a verb form.

Trust all of you have survived the shock of knowing what is now in store for you. Now some pleasant news....Lesson 21 is the stage from which we begin Level 2 of our ongoing study of Sanskrit. To all of you who have clicked onto this lesson, a very warm welcome!
From now onwards, along with the verbs, you will be introduced to the गण to which it belongs as well. For example,

1. गम् (गच्छ 1. P.P. to go.);
2. दा (यच्छ 1. P.P. to give.) ;
3. पठ् (1. P.P. to read or study.)

Note 1: In the first two cases, the changed form of the धातु is used in the verb forms. The usable form has therefore been given in brackets. In the third case, the original धातु is used in the verb form and therefore the need to repeat it does not arise. This style is THE style that is adopted in all texts, dictionaries etc.

Note 2: The A.P. table has already been given in Lesson 21 A. Please refer to it whenever necessary. The rules that you have been following with the P.P. remain the same for the A.P. and the U.P. The subject MUST agree with the verb form. ALWAYS. No altercations. EVER.

The 1st, 4th, 6th and the 10th गण s are conjugated similarly. You have been doing this quite naturally the last three months, albeit without knowing the rules.

- चिन्त् for example, is a U.P. and from the 10th गण, the चुरादिगण | चिन्त् (10 U.P. to think.) It can be conjugated as both, चिन्तयति and चिन्तयते| It has been put into the 10th गण because of the addition of the विकरण, य | The त् of the चिन्त् joins with the अ of the अय to give चिन्त्|

Then, since it is a U.P., either a ति or a ते can be added as a प्रत्यय to give चिन्तयति or चिन्तयते| चिन्त् +अय + ति/ ते = चिन्तयति / चिन्तयते

(Do recall our second lesson that has explained how त् + अ = त)

So now if you were to see a कथ् (10. U.P. to tell) what you will do is, कथ् + अय = कथयति / कथयते | Simple, ain't it?

- Now a look at examples from the 1st. The भ्वादिगण | The विकरण is अ| Therefore, गम् (गच्छ 1. P.P. to go.); दा (यच्छ 1. P.P. to give.) ; पठ् (1. P.P. to read or study.) very simply become गच्छति, यच्छति and पठति | सेव् (1. A.P. to serve) becomes सेवते |

- The विकरण for the 4th, the दिवादिगण, is य | Therefore, नृत् (4 P.P. to dance) becomes नृत् +य + ति = नृत्यति | If it were 10. P.P. it would become नृतयति, gottitt?????

जन् (जा , 4. A.P. to generate/ produce) becomes जायते |

- The विकरण for the 6th, तुदादिगण, is also अ.

लिख् (6 P.P. to write.) Therefore the verb becomes लिखति |

क्षिप् (6 U.P. to throw.) Therefore the verb becomes क्षिपति or क्षिपते|

To put it simply:	गण	विकरण
1	भ्वादिगण	अ
4	दिवादिगण	य
6	तुदादिगण	अ
10	चुरादिगण	अय

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Once you have had a chance at figuring out how to arrive at your verb form by knowing how it is classified, an entire new world opens up! If you needed another Sanskrit word for " to think," the dictionary would tell you, मन् (4.A.P.) and you would instantly come up with a मन्यते | Isn't it wonderful??!!

Let's concentrate on the 1st, 4th, 6th and the 10th. Conjugations. The Buffet and the Banquet are at your service.

News flash from my stockbroker: Two dictionaries, An English -Sanskrit AND a Sanskrit -English will be excellent investments that promise rich dividends for life. (Vamanrao Apte's Students Dictionary is good.) A शब्द-धातु-नामावलिः a slim book that gives you a complete knowhow of noun declensions and verb conjugations. Many publications are available. Nanveet, Anmol..... all are excellent.

Those abroad can plan on buying these “Necessary items to be added to already overfull bookshelves”, on your next trip to India. They are wonderful keys to help unlock the mystery that is Sanskrit!

Now over to the exercise section.

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Buffet Lesson 22 A) P.P.s and A.P.s and U.P.s.

Nouns	Verbs	Avyayas
वसुन्धरा The Earth F	ईक्ष (1. A.P. to see)	
चित्र pictures N	कम्प (1. A.P. to tremble)	
मेघगर्जन thunder N	कूर्द् (1.A.P. to jump.)	
नौका boat F	त्रै (त्राय, 1.A.P. to save.)	
	भाष (1. A.P. to speak)	
	मुच् (मुञ्च् 6. U.P. to discard/ let go)	
	मुद् (मोद् 1.A.P. to be happy)	
	याच् (1. A.P. to beg/ to ask for)	
	लभ् (1. A. P. to obtain.)	
	वृत् (वर्त 1. A.P. to be)	
	वृध् (वर्ध् 1. A.P. to grow.)	

Trip up alert:
Just as the present tenses of the P.P. and the A.P. are different, so are the imperative moods. Since we have not done the imperative mood of the A.P., you will need to use the P.P. wherever necessary.

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A. Translate using the A.P. verbs.

1. A lion is in the forest.
2. The men are in the boat.
3. You two hear the thunder.
4. The trees grow in the garden.
5. The two men speak to the president of the workplace.
6. The earth trembles.
7. The Lord saves His devotees from bad people.
8. The boys are happy.
9. You speak to the girl.
10. All of us beg for money.
11. He obtains wealth from the rich man.
12. I do not let go of Truth.
13. The two of us jump from the tree onto the ground (earth).
14. The two of you are looking at the pictures.
15. New York is in America.

B. Conjugate all the verbs taught today . By the end of the session, you would naturally have memorized the A.P. present tense table as well.

C. Try form the verbs for the following :

1. मार्ज् (10. U.P. to wipe clean)
2. रट् (1. P.P. to memorize.)
3. युध् (4. A.P. to make war/ to fight)
4. त्रुट् (6. P.P. to break.)
5. यत् (1 A.P. to try.)

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Buffet Lesson 22 B. Answers to Lesson 22 A.

1. A lion is in the forest. (एकः)सिंहः वने वर्तते |
2. The men are in the boat. नराः नौकायां वर्तन्ते |
3. You two hear the thunder. युवां मेघगर्जनम् आकर्णयथः|
4. The trees grow in the garden. वृक्षाः उद्याने वर्धन्ते |
5. The two men speak to the president of the workplace. नरौ कार्यालयस्य अध्यक्षं भाषेते|
6. The earth trembles. वसुन्धरा कम्पते|
7. The Lord saves His devotees from bad people. देवः तस्य भक्तान् दुर्जनेभ्यः त्रायते ।
8. The boys are happy. बालकाः मोदन्ते|
9. You speak to the girl. त्वं बालिकां भाषसे |
10. All of us beg for money. वयं धनं याचामहे|
11. He obtains wealth from the rich man. सः धनिकात् धनं लभते |
12. I do not let go of Truth. अहं सत्यं न मुञ्चे |
13. The two of us jump from the tree onto the ground (earth). आवां वृक्षात् कूर्दावहे वसुन्धरायाम् |
14. The two of you are looking at the pictures. युवां चित्राणि ईक्षथे|
15. New York is in America. न्यूयॉर्कः अमेरिकायां वर्तते |

C.

1. मार्ज् (10. U.P. to wipe clean) मार्जयति, मार्जयते That is why a cat is called a मार्जारः because it is constantly licking itself to keep clean!
2. रट् (1. P.P. to memorize.) रटति |
3. युध् (4. A.P. to make war/ to fight) युध्यते |
4. त्रुट् (6. P.P. to break.) त्रुटति |
5. यत् (1 A.P. to try.) यतते |

Banquet Lesson 22 C. P.P.s, A.P.s and U.P.s.

Nouns	Verbs	Avyayas
वसुन्धरा The Earth F	ईक्ष (1. A.P. to see)	
चित्र pictures N	कम्प् (1. A.P. to tremble)	
मेघगर्जन thunder N	कूर्द् (1.A.P. to jump.)	
नौका boat F	त्रै (त्राय, 1.A.P. to save.)	
	भाष् (1. A.P. to speak)	
	मुच् (मुञ्च् 6. U.P. to discard/ let go)	
	मुद् (मोद् 1.A.P. to be happy)	
	याच् (1. A.P. to beg/ ask for)	
	लभ् (1. A. P. to obtain.)	
	वृत् (वर्त् 1. A.P. to be)	
	वृध् (वर्ध् 1. A.P. to grow.)	

Trip up alert:
Just as the present tenses of the P.P. and the A.P. are different, so are the imperative moods. Since we have not done the imperative mood of the A.P., you will need to use the P.P. wherever necessary.

Translate, using as many A.P. verbs as you can.

1. I am looking at a book. There are many pictures in the book. Look, Madhav, do you see the boy in this picture? The boy is asking for milk from the shopkeeper. Here, in this picture, the shopkeeper is giving the milk to the boy. The boy obtains the milk. The shopkeeper obtains wealth.

2. Look at the clouds in the sky, Sudha. Look at the rain! It is falling on the leaves. The leaves are trembling. The rain is falling on the earth.

When I hear the thunder, then I think that the earth is trembling too. I look towards the sky. When the rain falls on my face, then i am happy. Sudha, are you happy too?

3. The boy falls into the lake from the boat. The boy is afraid of the water. He is not swimming. The man sees the boy. He jumps into the lake. He swims towards the boy. He holds him with his hand. He does not let go of the boy's hand. He saves him.

4. Radha, come to the garden. Sit here. Look at the trees. There are trees everywhere in the garden. Creepers grow in the garden too. Flowers are growing on the trees and creepers. Look at flowers, Radha, do not look at the people.

5. The teacher speaks. The students do not listen. They are speaking too. The teacher is angry with the students but they are not afraid of him.

6. I go to the temple. I do namskaar to the Lord. I beg for wealth. The two men beg for food outside the temple. Many children come to the temple. They beg for knowledge. An old man too is doing namaskara to the Lord. He asks for happiness.

I assume that my Banquetites do the Buffet lessons as well. Don't miss the B and C sections of Buffet Lesson 22 A.

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Banquet Lesson 22 D. Answers to Lesson 22 C.

1. I am looking at a book.अहं पुस्तकम् ईक्षे |
   There are many pictures in the book. पुस्तके चित्राणि वर्तन्ते |
   Look, Madhav, do you see the boy in this picture? पश्य माधव , अपि त्वम् एतस्मिन् चित्रे बालकम् ईक्षसे?
   The boy is asking for milk from the shopkeeper. बालकःआपणिकात् दुग्धं याचते |
   Here, in this picture, the shopkeeper is giving the milk to the boy. अत्र, एतस्मिन् चित्रे, आपणिकः बालकाय दुग्धं यच्छति |
   The boy obtains the milk. बालकः दुग्धं लभते |
   The shopkeeper obtains wealth. आपणिकः धनं लभते |

2. Look at the clouds in the sky, Sudha. सुधे, आकाशे मेघान् पश्य !

Look at the rain! वर्षां पश्य!

It is falling on the leaves. सा पत्रेषु पतति |

The leaves are trembling. पत्राणि कम्पते |

The rain is falling on the earth. वर्षा वसुन्धरायां पतति |

When I hear the thunder, then I think that the earth is trembling too.यदा अहं मेघगर्जनम् आकर्णयामि, तदा अहं चिन्तयामि यत् वसुन्धरा अपि कम्पते |

I look towards the sky. अहम् आकाशं प्रति ईक्षे |

When the rain falls on my face, then i am happy. यदा वर्षा मम मुखे पतति, तदा अहं मोदे |

Sudha, are you happy too? सुधे, किं त्वम् अपि मोदसे?

3. The boy falls into the lake from the boat. बालकः नौकायाः स़रोवरे पतति |
The boy is afraid of the water. . बालकः जलात् भयम् अनुभवति |
He is not swimming. . सः न तरति |
The man sees the boy. नरः बालकम् ईक्षते |
He jumps into the lake. सः सरोवरे कूर्दते |
He swims towards the boy. सः बालकं प्रति तरति |
He holds him with his hand. सः तं हस्तेन धरति |
He does not let go of the boy's hand. सः बालकस्य हस्तं न मुञ्चते |
He saves him. सः तं त्रायते |

4. Radha, come to the garden. राधे, उद्यानम् आगच्छ |
Sit here. अत्र उपविश |
Look at the trees. वृक्षान् पश्य |
There are trees everywhere in the garden. उद्याने सर्वत्र वृक्षाः वर्तन्ते |
Creepers grow in the garden too. लताः अपि उद्याने वर्धन्ते |
Flowers are growing on the trees and creepers. पुष्पाणि वृक्षेषु लतासु च वर्धन्ते |
Look at flowers, Radha, do not look at the people. पुष्पाणि पश्य राधे, जनान् मा पश्य |

5. The teacher speaks. अध्यापकः भाषते |
The students do not listen. छात्राः न आकर्णयन्ति।
They are speaking too. ते अपि भाषन्ते।
The teacher is angry with the students but they are not afraid of him. अध्यापकः छात्रेभ्यः कुप्यति परन्तु ते तस्मात् भयं न अनुभवन्ति।

6. I go to the temple. अहं मन्दिरं गच्छामि।

I do namaskaar to the Lord. अहं देवं वन्दे।

I beg for wealth. अहं धनं याचे।

The two men beg for food outside the temple. नरौ मन्दिरात् बहिः अन्नं याचेते ।

Many children come to the temple. बालाः मन्दिरम् आगच्छन्ति ।

They beg for knowledge. ते ज्ञानं याचन्ते ।

An old man too is doing namaskaar to the Lord. वृद्धः अपि देवं वन्दते ।

He asks for happiness. सः सुखं याचते ।

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Lesson 23. Asmad.

My little ones love to leave tiny handwritten notes for me in the most unexpected places. It is always a pleasure to come across them when making beds or amongst my books or in the refrigerator. To read a," I love you, Amma," or a “What can i do for you to make you happy?" is more than enough to keep me smiling through the day.

How would we be able to express our thoughts to the people we love without the I and the You? Most of the pauranic shlokas in our Shiva, Devi and Guru Pujans too have these forms. And so, to help us express ourselves better, we must now do both the ,अस्मद् ‘I’ and the युष्मद् 'You' forms of pronouns. Let's concentrate on the 'I' group alone this week. The 'You' group can be done next week.

The entire vibhakti table for both forms is in Supplement 9. Model sentences using the declined words of each vibhakti, are given below. That should help you with your exercises.

अहं दादरविभागे वसामि | I live in Dadar.

राम, मां पश्य| Ram, look at me.

मया सह शारदा अपि अस्ति | Sharda is also with me.

मह्यं मा कुप्यतु| Do not be angry with me.

अहं सिंहः अतः सा मत् भयम् अनुभवति| I am a lion, that is why (therefore) she is afraid of me.

मम गृहं तत्र अस्ति| My house is there.

अध्यक्षस्य विश्वासः मयि नास्ति किम्? Does the superintendent not have faith in me?

Now a few sentences with the plural:

अस्माकं देशः भारतदेशः| Our country is Bharat.

वयं संस्कृतं पठामः| We study Sanskrit.

माता अस्मासु स्निह्यति | Mother loves us.

Please do make an effort to memorize the tables. The words given in brackets are also used frequently in many texts. Do not ignore them.

With the addition of the "From Our Library” series, the Banquet Lessons have been made shorter. Trust that that will be incentive enough to study all the new words in the stories thoroughly!

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Buffet Lesson 23A. Exercises with Asmad.

Nouns	Verbs	Avyayas	Adjectives
ग्रन्थालय library M		अद्य today	उत्तमः – मं – मा excellent
उपहार gift M		अवश्यम् definitely/ surely	
प्रेरणा inspiration F			
उत्तर answer N			

A. Correct the following sentences.

1. अहं अध्यापिका अस्ति ।
2. वयम् सह केदारम् अपि आगचछामः।
3. जनकः माम् स्निह्यति ।
4. अस्माकं नाम सुप्रिया |
5. त्वं अहं ईक्षसे |
6. नृपम् अस्माभिः कुपयति ।
7. आवाम् पुस्तकानि पठामः ।
8. माता मयि दुग्धं यच्छति ।
9. माधव, मया पुस्तकम् यच्छन्तु ।
10. अहम् गृहम् अत्र अस्ति |

B. Translate.

1. I am going to the library.
2. Give this gift to me.
3. Today, Sneha looks at me.
4. She is definitely coming with me to the garden.
5. My teacher says that I am an excellent student.

C. Match the columns. Pick a word from each of the columns to make a three word sentence.

A	B	C
रामः	मह्यम्	स्व:
युवाम्	मयि	विशालम्
श्रध्दा	आवाम्	ईक्षते
गृहम्	माम्	अस्ति
छात्रौ	मम	कुप्यथः

****

Buffet Lesson 23 B. Answers to Lesson 23 A.

A. Correct the following sentences.

1. अहं अध्यापिका अस्ति| अहम् अध्यापिका अस्मि |
2. वयम् सह केदारम् अपि आगच्छामः |अस्माभिः सह केदारः अपि आगच्छति ।
3. जनकः माम् स्निह्यति | जनकः मयि स्निह्यति |
4. अस्माकं नाम सुप्रिया । मम नाम सुप्रिया ।
5. त्वं अहं ईक्षसे | त्वं माम् ईक्षसे ।
6. नृपम् अस्माभिः कुप्यति | नृपः अस्मभ्यं कुप्यति |
7. आवाम् पुस्तकानि पठामः|वयं पुस्तकानि पठामः |
8. माता मयि दुग्धं यच्छति | माता मह्यं दुग्धं यच्छति |
9. माधव, मया पुस्तकम् यच्छन्तु | माधव, मह्यं पुस्तकं यच्छतु / यच्छ ।
10. अहम् गृहम् अत्र अस्ति | मम गृहम् अत्र अस्ति |

B. Translate.

1. I am going to the library. अहं ग्रन्थालयं गच्छामि |
2. Give this gift to me. एतम् उपहारं मह्यं यच्छतु /यच्छ |
3. Today, Sneha looks at me. अद्य, स्नेहा मां पश्यति |
4. She is definitely coming with me to the garden. सा अवश्यं मया सह उद्यानम् आगच्छति |
5. My teacher says that I am an excellent student. मम अध्यापिका वदति यत् अहम् उत्तमा छात्रा/ उत्तमः छात्रः अस्मि|

C. Put the similar coloured words together to form your sentences.

A	B	C
रामः	मह्यम्	स्वः
युवाम्	मयि	विशालम्
श्रद्धा	आवाम्	ईक्षते
गृहम्	माम्	अस्ति
छात्रौ	मम	कुप्यथः

****

Banquet Lesson 23 C. Exercises with Asmad.

Nouns Adjectives	Verbs	Avyayas	
ग्रन्थालय library M		अद्य today	उत्तमः / मं / मा excellent
उपहार gift M		अवश्यम् definitely/ surely	
प्रेरणा inspiration F			
उत्तर answer N			

Note: The sentences are either in the present tense or in the imperative mood. They sound downright ridiculous in conversations. As we learn the other tenses and moods, my sentences will sound far better. i promise.

A. Translate:

1. Pranav: Arre, Sudha, Ramesh, where are the two of you going?
   Ramesh: We are going to the library, Pranav. You also come with us.
   Pranav: Today is my friend's birthday. I am buying a gift for him from the market. But definitely get me a book from the library.
   Ramesh: I am bringing a book for my friend. Afterwards, take that book from me.
   Sudha: We are meeting again in our school for the purpose of reading books. (That will be just one word! Can you figure it out without looking at the answers?)
   Pranav: When our teachers look at us then they are thinking that we are excellent students!
   Sudha: But that is the truth! And the teachers' faith is in us.
   Ramesh: Yes. My teacher tells me that from us the children of our class obtain inspiration.
   Sudha: Pranav, Ramesh, come to my house now. Let us drink tea.

Afterwards, Ramesh, you go to that friend's house and we are going to the library.

2. My father loves me.
3. Our house is in Dadar.
4. The teacher asks a question but from me answers do not arise.
5. My mother comes with the two of us to school.
6. That boy is angry with me .
7. The lion looks at the two of us. He is not afraid of us.
8. I have two girls.
9. Place your faith in me.
10. The shopkeeper obtains wealth from us.

B. Recognize the following forms. One has been done for you.

मत् --- अस्मद् , पञ्चमी विभक्ति एकवचन --- from me.

1. मह्यम्
2. अस्मान्
3. मयि
4. आवयोः
5. माम्
6. अस्मत्
7. अस्मासु
8. नौ
9. मम
10. अस्माभिः

Please do the exercises in the Buffet lesson as well.

Banquet Lesson 23 D. Answers to Lesson 23 C.

A. Translate:

1. Pranav: Arre, Sudha, Ramesh, where are the two of you going?
   अरे सुधे, रमेश, युवां कुत्र गच्छथः?

   Ramesh: We are going to the library, Pranav. You also come with us.
   आवां ग्रन्थालयं गच्छावः, प्रणव त्वम् अपि आवाभ्यां सह आगच्छ |

   Pranav: Today is my friend's birthday. अद्य, मम मित्रस्य जन्मदिवसः |
   I am buying a gift for him from the market. अहं तस्मै उपहारम् आपणात् क्रीणामि|
   But definitely get me a book from the library. परन्तु अवश्यं मह्यं ग्रन्थालयात् पुस्तकम् आनय|

   Ramesh: I am bringing a book for my friend. मम मित्राय पुस्तकम् अहम् आनयामि| Afterwards, take that book from me. तद्नन्तरं मत् तत् पुस्तकं नय |

   Sudha: We are meeting again in our school for the purpose of reading books वयम् अस्माकं विद्यालये पुस्तकपठनाय पुनः मिलामः|

   Pranav: When our teachers look at us then they are thinking that we are excellent students! यदा अस्माकम् अध्यापकाः अस्मान् ईक्षन्ते तदा ते चिन्तयन्ते यत् वयम् उत्तमाः छात्राः!

   Sudha: But that is the truth! परन्तु तत् सत्यम् !
   And the teachers' faith is in us. अध्यापकानां विश्वासः च अस्मासु अस्ति|

Ramesh: Yes. My teacher tells me that from us the children of our class obtain inspiration. आम्| मम अध्यापकः मह्यं कथयति यत् अस्माकं कक्षायाः बालकाः अस्मत् प्रेरणां लभन्ते |

Sudha: Pranav, Ramesh, come to my house now. प्रणव, रमेश, अधुना मम गृहम् आगच्छतम्| Let us drink tea. वयं चायं पिबाम|

Afterwards, Ramesh, you go to that friend's house and we are going to the library. तदनन्तरं, रमेश, त्वं तस्य मित्रस्य गृहं गच्छ आवां च ग्रन्थालयं गच्छावः|

2. My father loves me. मम / मे जनकः मयि स्निह्यति |
3. Our house is in Dadar. अस्माकं गृहं दादरे अस्ति / वर्तते|
4. The teacher asks a question but from me answers do not arise. अध्यापकः प्रश्नं पृच्छति परन्तु मत् उत्तराणि न उद्भवन्ति |
5. My mother comes with the two of us to school.मम माता आवाभ्यां सह पाठशालाम् / विद्यालयम् आगच्छति |
6. That boy is angry with me . सः बालकः मह्यं / मे कुप्यति |
7. The lion looks at the two of us. सिंहः नौ / आवाम् ईक्षते| He is not afraid of us. सः आवाभ्यां भयं न अनुभवति |
8. I have two girls. मम / मे बालिके स्तः |
9. Place your faith in me. भवतः / भवत्याः विश्वासं मयि स्थापयतु |
10. The shopkeeper obtains wealth from us. आपणिकः अस्मत् धनं लभते|

B. Recognize the following forms. One has been done for you.
मत् --- अस्मद् , पञ्चमी विभक्ति एकवचन --- from me.

1. मह्यम् --- अस्मद् , चतुर्थी विभक्ति एकवचन --- for me.

2. अस्मान् --- अस्मद् , द्वितीया विभक्ति बहुवचन --- us :object

3. मयि --- अस्मद् ,सप्तमी विभक्ति एकवचन --- in me.
4. आवयोः --- अस्मद् ,षष्ठी /सप्तमी विभक्ति द्विवचन --- of the two of us, in the two of us.
5. माम् --- अस्मद् , द्वितीया विभक्ति एकवचन --- me : object.
6. अस्मत् --- अस्मद् , पञ्चमी विभक्ति बहुवचन --- from us.
7. अस्मासु --- अस्मद् , सप्तमी विभक्ति बहुवचन --- in us.
8. नौ --- अस्मद् , द्वितीया / चतुर्थी / षष्ठी विभक्ति द्विवचन --- two of us: object, for two of us, two of ours.
9. मम --- अस्मद् , षष्ठी विभक्ति एकवचन --- mine.
10. अस्माभिः --- अस्मद् , तृतीया विभक्ति बहुवचन --- by all of us.

****

Summing up of Month 4.

By the end of the 4th month you would have achieved the following:

1. Understood the usage of the Saptami and the Sambodhana.

2. All the vibhaktis having been completed; the masculine, neuter and the feminine noun forms - राम, वन and माला would have been memorized. Ditto with all pronouns that have already been introduced.

3. Learnt the imperative mood लोट् लकार of the P.P. and know how to use it.

4. Know that verbs could be P.P., A.P. or U.P. and be able to differentiate between the P.P. and A.P.

5. Know that verbs are divided into 10 Gana-s.

6. Have learnt how to conjugate present tense verb forms of the 1st, 4th, 6th and the 10th Gana-s.

7. Have begun to use the A.P. present tense verbs as well.

8. Have begun to get familiar with the Asmad pronoun.

9. Realized that Asmad is not governed by gender.

10. Deduced that Yushmad is not governed by gender either.

11. Well settled and comfortable with the lessons and looking forward to Month 5!

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Buffet Lesson 24 A . Exercises with Yushmad.

Since there are no special instructions to be given regarding the Yushmad forms, i didn't think it necessary to have a separate concept lesson. Let's get into the Buffet exercises directly.

Nouns	Verbs	Avyayas	Adjectives
वित्तकोष bank M		यदि If	
दूरभाष telephone M		तर्हि Only then	
दुरभाषाक्रमाङ्क telephone number M			
सम्भाषण conversation N			
चर्चा discussion F			
कोष pocket M			
पुरोहित priest M			

Note: यदि and तर्हि are used in combination in a sentence just like 'neither-nor', 'either-or' etc.

A. Translate:

1. I am going to the bank.
2. I see you there.
3. I ask you for money. (Use याच् 1. A.P. to beg/ to ask for. Both , what you ask for and whom you ask it of, fall into the द्वितीया विभक्ति ।)
4. You give me money.
5. I give you my telephone number.
6. From you I get your telephone number.
7. By telephone, our conversation happens. (oh, dear.)
8. We are meeting in the restaurant for a meal.
9. There, our discussion is also happening.
10. Afterwards, if i have faith in you, only then i am giving you money .

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B. Fill in the blanks with the correct forms of युष्मद् । s= singular, d=dual, p=plural.

1. _____(d) मम मित्रे स्थः ।
2. पुरोहितः _____ (s) पुष्पं यच्छति ।
3. _____ (s)अहं पुस्तकं नयामि ।
4. _____ (p) विद्यालयः तत्र अस्ति ।
5. _____ (p) सह , सा अपि आगच्छति ।
6. ते _____(d) पश्यन्तु ।
7. _____(p) एषः अतिचतुरः । (Tricky one.)

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Buffet Lesson 24 B. Answers to Lesson 24 A.

1. I am going to the bank. अहं वित्तकोषं गच्छामि |
2. I see you there. तत्र अहं त्वाम् ईक्षे ।
3. I ask you for money. अहं त्वां धनं याचे ।
4. You give me money. त्वं मह्यं धनं यच्छसि ।
5. I give you my telephone number.अहं तुभ्यं मम दुरभाषाक्रमाङ्कं यच्छामि।
6. From you I get your telephone number.त्वत् अहं तव दुरभाषाक्रमाङ्कं लभे।
7. By telephone, our conversation happens. दूरभाषेण अस्माकं सम्भाषणं भवति ।
8. We are meeting in the restaurant for a meal. भोजनाय आवाम् उपाहारगृहे मिलावः ।
9. There, our discussion is also happening. तत्र आवयोः चर्चा अपि भवति ।
10. Afterwards, if i have faith in you, only then i am giving you money. तदनन्तरं यदि मम विश्वासः त्वयि अस्ति , तर्हि अहं तुभ्यं धनं यच्छामि ।

B.

1. युवां (d) मम मित्रे स्थः ।
2. पुरोहितः तुभ्यं (s) पुष्पं यच्छति ।
3. त्वत् (s) अहं पुस्तकं नयामि ।
4. युष्माकं (p) विद्यालयः तत्र अस्ति ।
5. युष्माभिः (p) सह , सा अपि आगच्छति ।
6. ते युवां / वां (d) पश्यन्तु ।
7. युष्मासु एषः अतिचतुरः । (Tricky one.)

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Banquet Lesson 24 C. Exercises with Yushmad.

Nouns	Verbs	Avyayas	Adjectives
वित्तकोष bank M		यदि If	
दूरभाष telephone M		तर्हि Only then	
दुरभाषाक्रमाङ्क telephone number M			
सम्भाषण conversation N			
चर्चा discussion F			
कोष pocket M			
पुरोहित priest M			

Note: यदि and तर्हि are used in combination in a sentence just like 'neither-nor', 'either-or' etc. (s= singular, d=dual, p=plural.)

A. Translate: (Make use of the A.P. verbs as often as you can.)

1. The two of you are going to the market. You (d) see a shop on the bank of the river. There are fruits, books and bags in the shop. But there is no money in your pockets. You(s) speak with your father by telephone. You ask him. Your father tells you(s)," Go to the bank. The bank is not very far from the shop. The bank's president is my friend. You are asking him for money. You are my son therefore he is giving you money. When you obtain money from him, then both of you buy the books." In this manner, the conversation happens.

2. Your(p) school is close to the ancient temple. All of you go to the temple and do namaskar to the Lord. The temple's priest sees all of you. There are flowers on the feet of the Lord. He gives all of you those flowers. From you(p), the priest receives money. He puts it in the box. Your (p) money is for the Lord. In all of you is faith. The Lord is pleased.

Note: Words in red - new sentence construction. Check out the answers if you need help.

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Banquet Lesson 24 D. Answers to Lesson 24C.

A. Translate:

1. The two of you are going to the market. युवाम् आपणं गच्छथः ।

You (d) see a shop on the bank of the river. युवां सरितायाः तटे आपणम् इक्षेथे ।

There are fruits, books and bags in the shop. आपणे फलानि , पुस्तकानि, स्यूताः च वर्तन्ते ।

But there is no money in your pockets. परन्तु युवयोः कोषेषु धनं नास्ति ।

You(s) speak with your father by telephone.त्वं तव जनकेन सह दूरभाषेण भाषसे।

You ask him. त्वं तं पृच्छसि ।

Your father tells you(s)," Go to the bank. तव जनकः तुभ्यं कथयति ," वित्तकोषं गच्छ ।

The bank is not very far from the shop. वित्तकोषः आपणात् न अतिदूरम्।

The bank's president is my friend. वित्तकोषस्य अध्यक्षः मम मित्रम्।

You are asking him for money. त्वं तं धनं याचसे ।

You are my son therefore he is giving you money. त्वं मम पुत्रः अतः सः तुभ्यं धनं यच्छति ।

When you obtain money from him, then both of you buy the books." यदा तस्मात् धनं लभसे, तदा युवां पुस्तकानि क्रीणीथः ।"

In this manner, the conversation happens.ईदृशं सम्भाषणं भवति ।

2. Your(p) school is close to the ancient temple.युष्माकं विद्यालयः पुराणस्य देवालयस्य समीपं वर्तते ।

All of you go to the temple and do namaskar to the Lord.यूयं देवालयं गच्छथ देवं वन्दध्वे ।

The temple's priest sees all of you. देवालयस्य पुरोहितः युष्मान् ईक्षते ।

There are flowers on the feet of the Lord.देवस्य पादयोः पुष्पाणि वर्तन्ते ।

He gives all of you those flowers. सः तानि पुष्पाणि युष्मभ्यं यच्छति।

From you(p), the priest receives money.युष्मत् पुरोहितः धनं लभते ।

He puts it in the box. सः तत् पेटिकायां स्थापयति।

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Your (p) money is for the Lord.युष्माकं धनं देवाय ।

In all of you is faith. युष्मासु श्रद्धा वर्तते ।

The Lord is pleased. देवः मोदते ।

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Lesson 25. उपसर्ग

Read Only Series.

उपसर्ग s are prefixes. They are added to the beginning of a root word and affect the roots and their meanings in several ways. They are extremely popular in Sanskrit and you will find them invited to join a root word at the drop of a hat.

There are 22 उपसर्ग s in Sanskrit. The technical term for them is "प्रादि"

Their functions could be any of the following.

1. To change the meaning of the root.
   गम् गच्छति to go ; आ + गम् = आगच्छति to come.
2. To support or substantiate a particular meaning.
   रुह् रोहति = to climb up. आ + रोहति = आरोहति to climb up.
3. To emphasize the original meaning.
   धाव् धावति to run प्र + धाव् = प्रधावति to run fast.

Two lovely verses expound the उपसर्ग ...

1. धात्वर्थं बाधते कश्चित् कश्चित्तमनुवर्तते ।
   तमेव विशिनष्ट्यन्यः उपसर्गगतिस्त्रिधा ।।

Some prefixes change the meaning of a root; some reinforce or even enhance the same; while others follow the original meanings. These are the functions of उपसर्ग-s.

2. उपसर्गेण धात्वर्थो बलादन्यत्र नीयते ।
   प्रहारहारसंहारविहारपरिहारवत् ।।

उपसर्ग changes the meaning of a root, for example हृ changes its meaning because of various उपसर्ग s. प्र + हृ = प्रहार to strike ; आ + हृ = आहार to eat; सम् + हृ = संहार to kill ; वि + हृ = विहार to walk for pleasure ; परि + हृ = परिहार to ward off.

- Some roots change their पद with the addition of certain उपसर्ग

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उपसर्ग	Root	Original पद	Changed पद
सम् , अव, प्र, वि	स्था	P.P.तिष्ठति	becomes A.P. अवतिष्ठते
सम्	गम्	P.P. गच्छति	becomes A.P. समगच्छते
वि, परा	जि	P.P. जयति	becomes A.P. पराजयते
वि, आ, परि	रम्	A.P.रमते	becomes P.P. आरमति

Interesting fact: उपसर्ग-s are very generous. They give themselves away willingly. Two or more can be added quite happily to a root word. For example, सम् + अधि + गम् = समधिगच्छति = to go towards together; to go completely over; surpass.

Now, let's go through the list of उपसर्ग s and see what those उपसर्ग s mean. Note how sometimes the same उपसर्ग can convey two completely separate and different ideas. (We are getting better at sighing longer drawn out sighs, aren't we!)

1. प्र = more, forward (काशः = light. प्रकाशः = bright/more light.) वर्षासु अनेके जीवाः प्रभवन्ति ।
2. परा = down, backward (भू भवति = is. पराभवति = disappear/defeat.) विद्वान् मूढं पराभवति ।
3. अप = near, to ; away, separation (सृ सरति =move. अपसरति = move away from) रावणः सीताम् अपहरति ।
4. सम् = together, very much. (अन्त = end. समन्त =having the ends together; neighbouring.) सहपाठिनः सङ्गच्छति ।
5. अनु = behind (अनुगच्छति = to follow.) जनाः नेतारम् अनुगच्छन्ति ।
6. अव = down (रुह् रोहति = to climb up. अवरोहति = to come down.)

   त्वं गुरुं कथम् अवमन्यसे ? देशस्य रक्षायै महापुरुषाः अवतरन्ति ।

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7. निस् = out, far away, without (त्यज् त्यजति = let go. निस्त्यजति = expel) निस्संशयं सः आगमिष्यति ।
8. निर् = out(ईक्ष =see. निरीक्षते = observe) सः गृहात् निर्गच्छति ।
9. दुस् = bad ; wicked. तस्य वचनं दुःसहम् आसीत् ।
10. दुर् = difficult. (लभ् = obtain दुर्लभ = difficult to obtain.) अहं दुर्गमं वनं न गच्छामि ।
11. वि = contrary, particular.(स्मृ स्मरति = remember. विस्मरति =forget) रामः राजमणिः सदा विजयते । विश्रामः कुत्र कर्तव्यः ।
12. आ = to, from, upto, backwards. (आगच्छति to come) आबालवृद्धाः तत्र आगच्छन् । कः अत्र आगच्छति ?
13. नि = in, more. (सृ सरति = move/ flow. निःसरति = to disappear.) वृक्षेभ्यः पत्राणि निपतन्ति ।
14. अधि = above (वस् = stay. अधिवसति = sit upon, perch.) वृद्धः खट्वाम् अध्यास्ते । मालाकारः वृक्षम् अधिरोहति ।
15. अति = beyond. (धाव् धावति = run. अतिधावति = to rush) मुखरः अपि अधिजल्पति ।
16. अपि = also, to cover.(सृ सरति = move/flow .अपिसरति = to flow over.) वर्षाकाले नदी तटे अपिसरति ।
17. सु = good (शील = character. सुशील = good character) माता सुपचति ।
18. अभि = towards (क्रन्द् क्रन्दति = cry. अभिक्रन्दति = shout at.) सः वनम् अभिगच्छति ।
19. प्रति = towards, against. (वदति = to speak. प्रतिवदति = to answer.) सीता गीता च विद्यालयं प्रति गच्छतः ।
20. परि = around. (भ्रम् भ्रमति wander. परिभ्रमति = circumambulate) पापं परित्यज्य । आचार्यः शिष्यं परीक्षते ।
21. उप = near, to.(नेत्रम् = eye. उपनेत्रम् =spectacles) सर्वे मन्दिरम् उपगच्छन्ति।
22. उद् = up. (भू भवति = is. उद्भवति = emerge.) बीजं भूमेः उद्गच्छति ।

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And thus do we conclude today's lesson. The Read Only Series will not be accompanied by exercises. No excuses then....there's enough time for revising work done so far.

Till next week..... happy studying!

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Lesson 26. He who knows his pronouns... यद् and किम् |

One of my most treasured memories of this year's Chaturmasa is Parama Pujya Swamiji's rendition of the अपराजितास्तोत्रं in His Divine mellifluous voice.

That Devi, she who resides in all as forgiveness, knowledge, modesty...(there are many verses in the stotra, each verse revealing a quality)....to her my salutations.

या देवी सर्वभूतेषु श्रद्धारूपेण संस्थिता।
नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः ।।

Doesn't the stotra reinforce the feeling of oneness with the Lord?

There are many stotras that come up with the words " she who" , " he who" or "whose." They are pronouns and can be easily understood if translated in Hindi by the word जो | The pronoun is यद् and is declined in three different ways....masculine, feminine and neuter. The masculine and neuter are exactly alike except for the first two vibhaktis.

Another pronoun, किम् ,is used to ask questions. That too is declined in the three genders. Take a look at Supplement 10 which will give you the complete declensions of यद् and किम् |

The entire lot are so rhythmic and musical that it is pretty easy to memorize them. Trust me.

Keep the supplement handy to refer to while i go on with the lesson.

यद् and किम् are used extensively in conversations and riddles. i may ask...

यः प्रकाशं यच्छति, सः कः ? He who gives light, who is he?

यः प्रकाशं यच्छति, सः सूर्यः । He who gives light, he is the Sun.

Or i may ask...केन सह, रामः गच्छति? And someone might answer...

येन सह रामः गच्छति, तस्य नाम रमेशः ।

कया सह रामः गच्छति? सीतया सह रामः गच्छति ।

यं देवम् अहं नमामि , तं देवं त्वम् अपि नमसि ।.... जिस देव को मैं नमस्कार करती /करता हूँ , उस देव को तुम भी नमस्कार करते हो ।

Fairly simple isn't it? Now over to our exercise lesson.

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Appetizer Lesson 26 A. Exercises with यद् and किम् |

We've avtaarofied yet again! A little birdie told me that we have spent enough time on translating hazaar sentences. So i told the little birdie that i would get my Buffets and Banquets to go into hibernation, since my students now have got the hang of it. ONE exercise lesson with each detailed concept lesson and 10 sentences set for translations. That's it and no more. They will be called "Appetizers"..... hoping to whet your appetite. You'll have to cook your meals yourself, though! Thrown in for good measure, once in a while, will be lessons called " Hearty Khichadis"..... revision lessons which will encompass all things learned so far. There will be no concept lessons accompanying them. The coming lessons will concentrate on building your vocabulary. Now, knowing how to handle each vibhakti, the verbs, adjectives and avyayas, you can intelligently use the words to start conversing with whosoever will listen to you. With the bonus time that you will acquire, you will set yourselves to

1. concentrating on memorizing the slowly-but-surely-ever-growing Supplement Section.
2. writing your own simple sentences AND sending them to me for my scrutiny.

So shall we begin?

Translate:

1. Who gives the poor man wealth?
2. He who gives the poor man wealth, he is a rich man.
3. Amongst the students, he whose name is Ram,(he) come here.
4. Who is standing here? (feminine)
5. If Gopal is not here then how am i cooking? (oh, dear. A better sentence structure would be- How do i cook if Gopal is not here?)
6. Give that boy milk.
7. Who is giving that boy milk?
8. To which boy you are giving milk, give that boy fruits too.(जिस बालक को तुम दूध दे रहे हो, उस बालक को फल भी दो)
9. The fruits that I am eating, those fruits do you want too?(जो फल मैं खा रही हूँ , वो फल तुम भी चाहते हो ?)
10. Which girl is speaking?

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Appetizer Lesson 26 B. Answers to Lesson 26 A.

1. Who gives the poor man wealth कः याचकाय धनं यच्छति?
2. He who gives the poor man wealth, he is a rich man. यः याचकाय धनं यच्छति, सः धनिकः ।
3. Amongst the students, he whose name is Ram,(he) come here. छात्रेषु , यस्य नाम रामः, अत्र आगच्छतु / आगच्छ ।
4. Who is standing here? (feminine) अत्र का तिष्ठति ?
5. If Gopal is not here then how am i cooking? यदि गोपालः अत्र नास्ति तर्हि अहं कथं पचामि ?
6. Give that boy milk. तस्मै बालकाय दुग्धं यच्छतु / यच्छ ।
7. Who is giving that boy milk? कः बालकाय दुग्धं यच्छति ?
8. To which boy you are giving milk, give that boy fruits too. यस्मै बालकाय त्वं दुग्धं यच्छसि, तस्मै बालकाय फलानि अपि यच्छ ।
9. The fruits that I am eating, those fruits do you want too? यानि फलानि अहं खादामि, तानि फलानि त्वम् अपि इच्छसि किम् ?
10. Which girl is speaking? का बालिका वदति ?

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Lesson 27. Making life easy with the कृ धातु ।

(To be sung to the tune of the Beetles number!)
Listen,
do you want to know a secret..
Do you promise all to tell(!)
oh, ohhhh....
Closer, let me whisper in your ear..
the कृ धातु is always here,
To be used by you...uuuuuuu
(Here's hoping that i shall not be sued for plagiarism!)

Sometimes the sheer effort of having to remember which धातु conjugates in which manner, can get one's morale down. Right up to one's toes. You come across a new धातु and you wonder..."Which गण is it from? How is it conjugated? Which is the correct विकरण to add?" Well, wonder no further, dear one. Take a look at the following sentences.

अहं नमामि । अहं नमनं करोमि ।

अहं कथयामि । अहं कथनं करोमि ।

अहं चिन्तयामि । अहं चिन्तनं करोमि ।

अहं पूजयामि । अहं पूजनं करोमि ।

Is the horizon looking brighter? I just convert a root word, धातु , into a noun in the singular(एकवचन) object form (द्वितीया विभक्ति) , add करोमि (if the subject is "I") and VOILA! I am doing namaskara. I am doing talk. I am doing thought. I am doing worship. Sounds absolutely ridiculous translated in English, but in Sanskrit, it is the done thing. Acceptable too. Without a doubt. Trust me. So, अहं ध्यायामि , becomes अहं ध्यानं करोमि । Simple .

Your discovery today: धातु s can be converted into a noun and a verb as well!
Your question today: Can धातु s be converted into other thingamajiggees ?
My answer: Wait and watch!

There are millions of words we are already familiar with. We use them as nouns every single day . स्नान, अध्ययन, भजन, भोजन, श्रवण, मनन, चिन्तन,

निदिध्यासन,शयन, लेखन, मनोरञ्जन.....so on and so forth. Just add the म् to your noun , add the करोमि (only if you are using the कर्ता, अहं of course) and your sentence is ready.

Why didn't i tell you this before? There's a very important reason..... Much as the कृ धातु simplifies sentence structures, it robs the language of its sweetness *if* used *too generously*. How often can one use करोमि and sound like a scholar at the same time?! Therefore it's best to revert to the कृ धातु only when you are unsure of a verb's conjugated forms.

This wonder धातु (8. U.P.) shall now be revealed to you in all its glory in the Supplement section . Just the लट् and लोट् today...the present tense and the imperative mood..... Please refer to Supplement 11. Is it right in front of you? Here goes.....

- Present tense examples:

Let's take the word लेखनम् and use it with the कृ धातु. लेखनम् is the noun form meaning "to write." ...

अहं लेखनं करोमि । I am writing.

सः लेखनं करोति । He is writing.

त्वं लेखनं करोषि । You are writing.

युवां लेखनं कुरुथः । The two of you are writing.

And so on and so forth.

Do you see how when forming sentences, the form of the noun, as in whatever it is that one is doing, does not change? It remains the same whether I , you or he does the writing, or the cooking, or the eating, or the cleaning. Just make sure to match the कर्ता with its correct verb form.

- Imperative mood examples:

त्वं लेखनं कुरु । You write.

किं वयं लेखनं करवाम ? May all of us write?

Over to the Appetizer exercise now.

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Appetizer Lesson 27 A. Exercises with the कृ धातु ।

How about a quick look at "things we do through the day list. That should help you build many sentences of your own.
Note: These words are nouns and not verbs.

brushing teeth.	दन्तधावनम्	wandering/strolling	भ्रमणम्
to wash/clean	प्रक्षालनम्	wiping	सम्मार्जनम्
washing face	मुखप्रक्षालनम्	sleeping	शयनम्
washing hands	हस्तप्रक्षालनम्	buying	क्रयणम्
washing foot/feet	पादप्रक्षालनम्	selling	विक्रयणम्
washing clothes	वस्त्रप्रक्षालनम्	playing	क्रीडनम्
bath	स्नानम्	jumping	कूर्दनम्
japa	जपनम्	writing	लेखनम्
worship	पूजनम् पूजा	reading/studying	पठनम्
study	अध्ययनम्	listening	श्रवणम्
telling	कथनम्	eating a meal	भोजनम्
singing	गानम्	drinking water	जलपानम्
going	गमनम्	drinking tea	चायपानम्
coming	आगमनम्	calling	आह्वानम्
walking	चलनम्	counting	गणनम्
thinking	चिन्तनम्	collecting	सङ्ग्रहणम्
memorizing	स्मरणम्	telling	निवेदनम्
crying	रोदनम्	looking after	पालनम्
viewing	दर्शनम्	send	प्रेषणम्
cooking	पाकम्		

प्रेषणं करोतु कृपया an "other things you would like a Sanskrit word for" list to me. We could start compiling a list and put it up in the Supplement section....it would be very useful reference material.

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Translate using the कृ धातु with the words that have been underlined. With the rest please make conjugated forms of the धातु ।

Nouns/Pronouns	Verbs	Avyayas	Adjectives
कथकः story-teller M			
अनायास Ease M			
संस्कृतभाषा The Sanskrit language. F			

1. In the morning, I do the brushing of teeth, I take a bath ,after that I do my japa and also the worship of my Lord.
2. Eat with me.
3. I tell Madhav, " Tell Sujata ,those books that are there in the cupboard, to do their counting .
4. In the evening, the story-teller sits near the tree and does the telling of a story.
5. If I think in the Sanskrit language, then with ease, I am speaking in the Sanskrit-language.
6. When the teacher is calling, then the boys and the girl, from the playground, run towards the school.
7. The mother says, " Lata, stop playing. Study now." When Lata hears this, then she cries.
8. The priest does the Lord's puja everyday.
9. When our Gurudeva comes, then we wash His feet.
10. The teacher writes on the blackboard. The students read. Afterwards, the teacher does the wiping of the blackboard.

Okay, so i cheated. i have put two or three sentences camouflaged in one. Old habits die hard....will stick to just 10 sentences in my next lesson. i promise.

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Appetizer Lesson 27 B. Answers to Lesson 27 A.

1. In the morning, I do the brushing of teeth, I take a bath ,after that I do my japa and also the worship of my Lord.
   प्रातःकाले, अहं दन्तधावनं करोमि, स्नानं करोमि । तदनन्तरम् अहं जपनं, मम देवस्य पूजनम् अपि च करोमि ।
2. Eat with me. मया सह भोजनं करोतु /कुरु ।
3. I tell Madhav, " Tell Sujata ,those books that are there in the cupboard, to do their counting . अहं माधवाय कथयामि, " सुजातायै कथय, यानि पुस्तकानि कपाटे सन्ति, तेषां गणनं करोतु / कुरु ।
4. In the evening, the story-teller sits near the tree and does the telling of a story. सायङ्काले, कथकः वृक्षस्य समीपम् उपविशति, कथायाः कथनं (कथाकथानं) करोति ।
5. If I think in the Sanskrit language, then with ease, I am speaking in the Sanskrit-language. यदि अहं संस्कृतभाषायां चिन्तनं करोमि, तर्हि अनायासेन अहं संस्कृतभाषायां वदामि ।
6. When the teacher is calling, then the boys and the girls, from the playground, run towards the school. यदा अध्यापकः आह्वानं करोति तदा बालकाः बालिकाः च क्रीडाङ्गणात् विद्यालयं प्रति धावन्ति ।
7. The mother says, " Lata, stop playing. Study now." When Lata hears this, then she cries. माता वदति, "लते, क्रीडनं मा कुरु । अधुना पठनं कुरु ।" यदा लता एतद् आकर्णयति, तदा सा रोदनं करोति ।
8. The priest does the Lord's puja everyday. पुरोहितः देवस्य पूजनं प्रतिदिनं करोति ।
9. When our Gurudeva comes, then we wash His feet. यदा अस्माकं गुरुदेवः आगच्छति , तदा वयं तस्य पादप्रक्षालनं कुर्मः । If you'd like to say this sentence showing your respect to the Guru, it would be - यदा अस्माकं गुरुदेवाः आगच्छन्ति , तदा वयं तेषां पादप्रक्षालनं कुर्मः ।
10. The teacher writes on the blackboard. The students read. Afterwards, the teacher does the wiping of the blackboard.

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अध्यापकः कृष्णफलके लेखनं करोति । छात्राः पठनं कुर्वन्ति । तदनन्तरम् अध्यापकः कृष्णफलकस्य सम्मार्जनं करोति ।

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Summing Up Month 5.

We have covered major study areas this month. By the end of the fifth month, you would know

- How to decline and use the pronoun युष्मद्
- that upasargas, when added to the root word, can change, emphasize or follow the meaning of a root word. Examples of upasargas + root words have begun to appear in our "From Our Library" series.
- how the यद् and किम् are used.
- that trying to form sentences of your own is the only way to get familiar with the usage of words...especially since Madame Sanskrit Teacher(God bless her soul) has decided to give only 10 sentences for translation each week(God bless her soul even more for that.)
- that the कृ धातु , if mastered, can help construct sentences when you are not sure of how to conjugate verbs.
- that the "From Our Library" section builds your vocabulary and gives you glimpses of how Sanskrit is spoken and written.
- that if you would make a list of words you would like to know Sanskrit words for, shed your inhibitions and contact me, i could build a wonderful dictionary of sorts especially for our study circle. Everybody would benefit, don't you think? So start keying in.....

Okay, Month 6, here we come!

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Lesson 28. लोट् लकार in the A.P.

A few lessons ago, i had introduced to you the लोट् लकार in the P.P.

लोट् लकार is the imperative mood.

Recall: verbs used in the imperative mood help you to express your thoughts in the form of a command or a request, when used for others; and when used for oneself, as permission to perform the action or as a wish expressed.

We've done a few exercises with the P.P. The A.P s are rather miffed at being neglected. So before they throw up a real royal tantrum, TODAY IS लोट् लकार A.P. TIME! (All in capitals so that our A.P s can hear us loud and clear and feel kindly towards us once again....)

Naturally, the lot are in our Supplement 12. There is one example from each गण । Supplement 13 has the A.P. conjugations of the कृ धातु in both the लट् and लोट् लकार। Have the section ready with you as you go through your concept lesson and exercise.

One particularly beautiful prayer has a combination of both A.P. and P.P. लोट् लकार verbs....

ॐ सह नाववतु । सह नौ भुनक्तु । सह वीर्यं करवावहै ।

तेजस्वीनावधीतमस्तु मा विद्विषावहै ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

You'll recognize the word forms in both P.P. and in A.P. now.

The teacher and student both pray to the Lord.... Protect us both together, may we both enjoy together. May we both grow strong together. May our study be vigorous. May we not be unfriendly towards each other.
And so, with that prayer in our hearts, let's move on.

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Appetizer Lesson 28. A. Exercises with the लोट् लकार

Nouns/ Pronouns	Verbs	Avyayas	Adjectives
अनुग्रह - grace M	आ +चर 1.P.P. to behave/ conduct oneself	यथा - तथा (to be used in combination) just as - so also	
वेदना pain (as in physical pain that one experiences.) F	परा + जि पराजय 1. A.P. to be defeated.		
नगर - रक्षक policeman M	नश् 4. P.P. to be destroyed		

Please go over Supplement 12. to decide how to conjugate a verb after figuring out which gana it belongs to. Clues in the Panini lessons.

Translate:

1. The policeman tells the thief, " Do not steal again. Do work. Obtain wealth. Then only are you not experiencing fear."
2. The father tells the boy, " Go to the ashram. Salute the teacher. Serve him. Obtain his grace."
3. Just as Gurudev behaves, so also you also behave.
4. May all of us work with happiness.
5. Madhav, see that man. Follow him. Tell him that my book is in his bag. Bring my book here.
6. Do the work quickly.
7. The enemy is defeated! Let the people rejoice!
8. The doctor tells the boy, " Bear the pain. Eat this medicine. With this medicine , the pain is destroyed."
9. Suresh, tell that beggar...."Go away from here. There is a rich man there. Beg him for money . Do not come here again."
10. Arjun, fight. Do not sit here.

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Appetizer Lesson 28. B. Answers to Lesson 28 A.

1. The policeman tells the thief, " Do not steal again. Do work. Obtain wealth. Then only are you not experiencing fear."

नगर - रक्षकः चोराय कथयते ," पुनः मा चोरयस्व । कार्यं कुरुष्व । धनं लभस्व । तदा एव त्वं भयं न अनुभवसि ।

2. The father tells the boy, " Go to the ashram. Salute the teacher. Serve him. Obtain his grace."

जनकः बालकाय कथयते , " आश्रमं गच्छ । अध्यापकं नम । तं सेवस्व । तस्य अनुग्रहं लभस्व "

3. Just as Gurudeva behaves, so also you also behave.

यथा गुरुदेवः आचरति/ गुरुदेवाः आचरन्ति , तथा त्वम् अपि आचर ।

4. May all of us work with happiness.

वयं सुखेन कार्यं करवामहै ।

5. Madhav, see that man. Follow him. Tell him that my book is in his bag. Bring my book here.

माधव, तं मनुष्यम् ईक्षस्व ।तम् अनुगच्छ । तस्मै कथयस्व यत् मम पुस्तकं तस्य स्यूते अस्ति। मम पुस्तकम् अत्र आनयस्व ।

6. Do this work quickly.

एतत् कार्यं शीघ्रं कुरुष्व ।

7. The enemy is defeated! Let the people rejoice!

अरिः पराजयते । जनाः मोदन्ताम् ।

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8. The doctor tells the boy, " Bear the pain. Eat this medicine. With this medicine , the pain is destroyed."

वैद्यः बालकाय कथयते, "वेदनां सहस्व । एतत् औषधं भक्षयस्व । एतेन औषधेन वेदना नश्यति ।

9. Suresh, tell that beggar...."Go away from here. There is a rich man there. Beg him for money . Do not come here again."

सुरेश, तस्मै याचकाय कथयस्व ....

"इतः गच्छ । तत्र धनिकः विद्यते । तं धनं याचस्व । अत्र पुनः मा आगच्छ ।"

10. Arjun, fight. Do not sit here.

अर्जुन, युध्यस्व । अत्र मा उपविश ।

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Lesson 29. Past tense....Zindaabaad!

The relief that i feel now is immense. The sentences and stories all these months have been sounding terrible without the past tense. We'll finally be able to write and speak about our glorious past....our mythology, our literature...after today's enlightening lesson.

Supplements 14, 15 and 16 will give you all the conjugations, both the A.P. and the P.P. The कृ धातु has been put into Supplement 16....all on its own.

Supplement 17, deals with the अस् धातु ....both the imperative mood AND the past tense.

You will not require any instructions on how to use the verb forms. Just a few examples should suffice for you to handle the exercise lesson 29 A.

सः ग्रामम् अगच्छत् । He went to the village.

गायकाः गीतानि अगायन् । The singers sang songs.

त्वं फलम् अलभथाः । You obtained a fruit.

अहम् अध्यापकम् असेवे । I served my teacher.

अस्तु । Let it be so/ Okay

All these verb forms are tremendously new..... there are quite a number of them too in the 4 Supplements. Please do not worry about trying to memorize them.

As you go over the Supplement section again and again, the conjugations will automatically instill themselves in your mind. It's just a question of getting accustomed to them, that's all. Keep forming sentences of your own...a combination of a verb and a subject...for example, I ate(अहम् अखादम्), She fell (सा अपतत्), You played(त्वम् अक्रीडः) ...that will help you remember the combinations much faster.

Since you will always have your Supplements to refer to, you need never fear that you will go wrong. i still need to do a quick revision once in a while...hope that serves as some consolation! Lots of love, to all of you.

Now over to the exercise section 29 A.

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Appetizer Lesson 29 A. Exercise with the past tense.

Fun information:

The word for yesterday is ह्यस् (More common, is its form ह्यः) । Words for days of the week and the names of the days of the week, will be fun to use. Here goes.... Begin with today, then read upwards. Read today again, then go downwards.

प्रपरह्यः	the day before the day before yesterday. phew!
परह्यः	the day before yesterday
ह्यः	yesterday
अद्य	today
श्वः	tomorrow
परश्वः	the day after tomorrow
प्रपरश्वः	the day after the day after tomorrow!

रविवासरः	Sunday
सोमवासरः	Monday
मङ्गलवासरः	Tuesday
बुधवासरः	Wednesday
गुरुवासरः	Thursday
शुक्रवासरः	Friday
शनिवासरः	Saturday

i can say " प्रपरश्वः शनिवासरः " and i'll convey the message that the day after the day after tomorrow is Saturday !

ह्यः मङ्गलवासरः would mean: Yesterday was Tuesday. See how the अस् धातु needn't be used at all!

Shall we try and use these words as well in today's exercise?

The Word bank is given below.

Nouns/ Pronouns	Verbs	Avyayas	Adjectives.
योजना plan F	सद् (सीद्) 1.P.P. to sit.	परस्परम् one another	
वासर day M			

Translate:

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1. I thought of a plan.
2. He swam in the lake.
3. The day before yesterday was Monday.
4. When I gave you a fruit yesterday, then you sat down on a chair and ate it.
5. When Bharat saw Rama , he rejoiced.
6. The Kauravas and the Pandavas fought in Kurukshetra.
7. He told me that he saw me with Shobha in the restaurant yesterday.
8. I did my work very quickly.
9. We were friends, but we fought and now we do not speak amongst one another. (No, not difficult.....try it out!)
10. We bought milk from the market and later drank it. (in times of trouble, use the कृ धातु ।)

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Appetizer Lesson 29 B. Answers to Lesson 29 A.

1. I thought of a plan.
   अहं योजनाम् अचिन्तयम् ।
2. He swam in the lake.
   सः सरोवरे अतरत् ।
3. The day before yesterday was Monday.
   परह्यः सोमवासरः आसीत् ।
4. When I gave you a fruit yesterday, then you sat down on a chair and ate it.
   ह्यः यदा अहं तुभ्यं फलम् अयच्छं, तदा त्वम् आसन्दे असीदः तत् च अखादः ।
5. When Bharat saw Rama , he rejoiced.
   यदा भरतः रामम् अपश्यत् , सः अमोदत ।
6. The Kauravas and the Pandavas fought in Kurukshetra.
   कौरवाः पाण्डवाः च कुरुक्षेत्रे अयुध्यन्त ।
7. He told me that he saw me with Shobha in the restaurant yesterday.
   सः मह्यम् अकथयत् यत् ह्यः सः मां शोभया सह उपाहारगृहे अपश्यत् ।
8. I did my work very quickly.
   अहं मम कार्यं शीघ्रम् अकरवम् ।
9. We were friends, but we fought and now we do not speak amongst one another.
   वयं मित्राणि आस्म परन्तु वयम् अयुध्यामहि इदानीं च वयं परस्परं न वदामः ।
10. We bought milk from the market and later drank it.
    वयम् आपणात् दुग्धस्य क्रयणम् अकुर्म अनन्तरं तम् अपिबाम ।

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Lesson 30. तुमन्त अव्यय s.

Here's a riddle: In how many different ways can you express your thoughts? And here's my answer: Two. The complicated style and the simple style.
The complicated style:

- " I want food. Therefore I go into the kitchen.",

The simple style:

- "I go into the kitchen to eat food (for the purpose of eating food.)"

Do you not think that the second sounds better? Well, you can put that 'easy on the ear' sentence in different ways.

1. When the word ,अर्थम् is attached to a noun, the newly formed avyaya conveys the meaning.. for the purpose of. For example...

- भोजनार्थम् अहं पाकगृहं गच्छामि । I go into the kitchen to eat food. I go into the kitchen for the purpose of eating food.
  Instead of a long drawn out.... I want food. Therefore I go into the kitchen ....,अहं भोजनम् इच्छामि । अतः अहं पाकगृहं गच्छामि ।
- अध्ययनार्थं अहं पाठशालां गच्छामि । I go to school to study; I go to school for the purpose of studying.
- स्नानार्थं सा सरोवरं गच्छति । She goes to the lake to bathe; She goes to the lake for the purpose of bathing.

2. The चतुर्थी विभक्ति also conveys the same meaning.

   भोजनाय अहं पाकगृहम् अगच्छम् ।

   अध्ययनाय अहं पाठशालां गच्छामि ।

   स्नानाय सा सरोवरं गच्छति ।

3. Coming to the topic of study..... the very same meaning is conveyed by the हेत्वर्थक तुमन्त अव्यय s. अव्यय s that end in तुम् । हेत्वर्थक = हेतु +अर्थक which mean " for the purpose of."

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A small list of तुमन्त अव्यय s is given in Supplement 18. As we develop our vocabulary and understanding, we can build a more detailed list that will encompass words that we frequently use.

Since they are अव्यय s , they do not 'metamorphosize' into anything other than what is given in the list.

Use these avyayas with I, you, he , she ....the word remains the same.

So i would say....

- भोजनं खादितुम् अहं पाकगृहम् अगच्छम् ।
- अध्ययनं कर्तुम् अहं पाठशालां गच्छामि ।
- स्नातुं सा सरोवरं गच्छति ।

Two verbs most frequently used along with these avyayas are

इष् (इच्छति) want .....I want to drink water, I want to go to the garden etc...

शक् (शक्नोति) possible. It is not possible for me to drink cold water. It is possible for me to read Sanskrit but not possible for me to speak it fluently.....

Do you see now see how these verbs and the tumant avyayas form a team?

You already know how to conjugate the इष् (इच्छति) want. शक् is 5. P.P.

Let me give you just the present tense form of शक् to help you form sentences of your own.

शक् 5.P.P. possible . लट् लकार Present tense.

पुरुष	एकवचन	द्विवचन	बहुवचन
प्रथम	सः सा तत् शक्नोति	तौ ते ते शक्नुतः	ते ताः तानि शक्नुवन्ति
मध्यम	त्वं शक्नोषि	युवां शक्नुथः	यूयं शक्नुथ
उत्तम	अहं शक्नोमि	आवां शक्नुवः	वयं शक्नुमः

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Appetizer Lesson 30 A. Exercises with the तुमन्त अव्यय s.

Nouns/ pronouns	Verbs	Avyayas	Adjectives
सोपान ladder N	प्रेष् 10. P.P. to send	अहर्निशम् day and night	आवश्यकः - कं -की necessary
सफलता success F			पर्याप्तः - तं - ता sufficient
स्थालिका plate F			

Translate:

1. She brought a ladder to climb a tree.
2. The storyteller sat under a tree to tell a story to the people of the village.
3. I brought flowers from the garden to worship God.
4. To hear the teacher's words, the student sat close to her.
5. Mother, to clean the table, brought (a piece of) cloth.
6. The king to protect the people, sent soldiers outside the city to fight.
7. It is not possible for me to eat this laddoo. (Translate it as अहं ..... न शक्नोमि)
8. I said to you the day before yesterday, " To obtain success in your examinations, day and night studying is not necessary. (how's that for Indian English?...what i mean to say is ...it is not necessary to study all day!)
9. To serve his Gurudeva, the boy went to the ashrama.
10. I want to write a letter in Sanskrit and I also want to speak in Sanskrit.

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Appetizer Lesson 30 B. Answers to Lesson 30 A.

1. She brought a ladder to climb a tree.

सा, वृक्षम् आरोढुं सोपानम् आनयत् ।

2. The storyteller sat under a tree to tell a story to the people of the village.

कथकः, ग्रामस्य जनेभ्यः कथां कथयितुं , वृक्षस्य अधः असीदत् / उपाविशत् ।

3. I brought flowers from the garden to worship God.

अहं देवं पूजयितुम् उद्यानात् पुष्पाणि आनयम् ।

4. To hear the teacher's words, the student sat close to her.

अध्यापकस्य वचनानि श्रोतुं , छात्रः तस्याः समीपम् असीदत् / उपाविशत् ।

5. Mother, to wipe the table, brought (a piece of) cloth..

माता , उत्पीठिकां मार्जयितुं , वस्त्रम् आनयत् ।

6. The king to protect the people, sent soldiers outside the city to fight.

नृपः जनान् रक्षितुं , नगरात् बहिः सैनिकान् योद्धुम् अप्रेषयत् ।

7. It is not possible for me to eat this laddoo.

अहम् एतं मोदकं खादितुं न शक्नोमि ।

8. I said to you the day before yesterday, " To obtain success in your examinations, day and night studying is not necessary."

अहं परह्यः त्वाम् अवदं ," परीक्षासु सफलता लब्धुम् ,अहर्निशं पठनं न आवश्यकम् ।

9. To serve his Gurudeva, the boy went to the ashrama.

गुरुदेवं/गुरुदेवान् सेवितुं , बालकः आश्रमम् अगच्छत् ।

10. I want to write a letter in Sanskrit and I also want to speak in Sanskrit.

अहं संस्कृतभाषायां पत्रं लेखितुम् इच्छामि , संस्कृतभाषायाम् अहम् वक्तुम् अपि इच्छामि च ।

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॥ शिष्टाचारः ॥

Here are a few words that you can begin to use immediately. Every once in a while, instead of a story, we can have " everyday stuff" ...what say you?

1.	नमस्कारः	Namaskara.
2.	धन्यवादः	Thank-you
3.	स्वागतम्	Welcome..
4.	सुप्रभातम्	Good morning.
5.	शुभरात्रिः	Good night.
6.	क्षम्यताम्	Sorry, Excuse me.
7.	चिन्ता मास्तु	Don't worry.
8.	कृपया	Please.
9.	अस्तु	Alright, Okay
10.	उत्तमम्	Very good.
11.	पुनर्मिलामः	See you later.
12.	आगच्छतु	Please come.
13.	उपविशतु	Please be seated
14.	भवान् / भवती कथम् अस्ति?	How are you?
15.	अहं कुशली M /कुशलिनी F अस्मि ।	I am fine.
16.	स्वीकरोतु	Please accept.
17.	पर्याप्तम्	Enough
18.	आम्	Yes.
19.	न	No.

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Lesson 31. इ and ईकारान्त words.

A long long time ago (lesson 9 C to be precise) i had discussed getting familiar with the अकारान्त पुंल्लिङ्ग words before we move onto others. Over time, इ and ईकारान्त words have begun to crop up in our "From the Library" series. It's time we move on, folks..
Supplement 19 will give you declension of इ (masculine, neuter, feminine)and ईकारान्त (feminine)words.
Examples of masculine words are: हरि Vishnu, कवि poet, यति sanyasin, सेनापति commander, प्रजापति Brahma, रवि Sun, कपि monkey, मुनि , अग्नि Fire, गिरि mountain, मरीचि ray of light।
Examples of neuter words: वारि water
Examples of feminine इकारान्त words are: मति intellect, श्रुति Veda, भूमि Earth, ओषधि medicine, श्रेणि class, कान्ति shine, शान्ति peace, भक्ति devotion, शक्ति strength, मूर्ति idol, रात्रि night, तिथि date .

If ever you come across a word and you wonder if it is masculine, feminine or neuter, a dictionary will either say 'm' or' f' or 'n' . This should help you with your declensions.
Examples of feminine ईकारान्त words are: नदी river, कुमारी a young girl, गौरी Gouri, रजनी Night, कौमुदी moonlight, सखी friend, पुत्री daughter, दासी servant, पुरी town, नगरी town, वाणी speech, सरस्वती Saraswati.

The rules remain identical...you just need to familiarize yourselves with the declined words.
Exercise time!

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Lesson 31 A. Exercises with इ and ईकारान्त words.

Nouns/ Pronouns	Verbs	Avyayas	Adjectives.
शिल्पकार sculptor M	साध् 10. P.P. to create	पुरतः in front of	
मूर्ति idol F		पृष्ठतः behind.	
विपणि market M			
अन्वेषण search N			
भूपति king M			
खड्ग sword M			
कट mat M			
गृहिणी lady of the house F			
अङ्गुलि/अङ्गुली F. finger			
रङ्गावलि F. rangoli			

Note: You will need तुमन्त अव्यय s to do this lesson . Translate:

1. A monkey came into the Muni's ashram. To trouble the Muni, he threw fruits onto the ground.
2. The poet, to drink the cool water, went to the bank of the river.
3. The expert sculptor makes many idols everyday to sell in the market.
4. The young girl entered the temple and with devotion did namaskar to the Lord.
5. The king's sword fell from his hand into the river. The servant, to look for it, jumped into the water.
6. The Yati, to perform a yajna, sat before the fire.
7. Salutations to Gouri, Saraswati, to this yati and those poets.
8. In the night, the servant to go to sleep, placed a mat on the ground.
9. The lady of the house, with her fingers, drew a rangoli on the ground in front of her house.

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Lesson 31 B. Answers to Lesson 31 A.

1. A monkey came into the Muni's ashram. To trouble the Muni, he threw fruits onto the ground.
   एकः कपिः मुनेः आश्रमम् आगच्छत् । मुनिं पीडयितुं सः फलानि भूमौ अक्षिपत् ।
2. The poets, to drink the cool water, went to the bank of the river.
   कवयः शीतलं जलं / वारि पातुं नद्याः तटम् अगच्छत् ।
3. The expert sculptor makes many idols everyday to sell in the market.
   निपुणः शिल्पकारः प्रतिदिनं विपणौ विक्रयणार्थं मूर्तीः साधयति ।
4. The young girl entered the temple and with devotion did namaskara to the Lord. कुमारी देवालयम् अविशत् भक्त्या च देवम् अनमत् ।
5. The king's sword fell from his hand into the river. The servant, to look for it, jumped into the water.
   भूपतेः खड्गः निजहस्तात् नद्याम् अपतत् । सेवकः तस्य अन्वेषणं कर्तुं वारिणि अकूर्दत् ।
6. The Yati, to perform a yajna, sat before the fire.
   यतिः, यज्ञं कर्तुम् , अग्नेः पुरतः असीदत् ।
7. Salutations to Gouri, Saraswati , to this yati and those poets.
   गौर्यै, सरस्वत्यै, एतस्मै यतये, तेभ्यः कविभ्यः च नमः ।
8. In the night, the servant to go to sleep, placed a mat on the ground. रात्रौ , सेवकः शयनं / निद्रां कर्तुं , भूमौ कटम् अस्थापयत् ।
9. The lady of the house, with her fingers, drew a rangoli on the ground in front of her house. गृहिणी अङ्गुलीभिः निजगृहस्य पुरतः भूमौ रङ्गावलिम् आलिखत् ।

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Summing up Month 6.

Month 6 threw up plenty of new concepts. You would by now know:

- The Lotlakaar forms of the A.P., P.P. and the Kru. Dhatu.
- That the Kru. Dhatu is a real life saver and you can honestly relax on the verb memorizing front.
- That life becomes more interesting if one has a past. (Oh, dear... do excuse me... i mean, if you know the past tense.)
- That the tumants simplify sentence structures enormously.
- that the Ravis, the Haris and the Nidhis are pretty thrilled now that they know how to decline themselves.

Eureka! Now we know enough to begin writing simple letters to one another in Sanskrit!

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Lesson 32.Oooooooo!! What fun! (उकारान्त words)

Yup! Have resurfaced yet again! Trust you have had a wonderful Jan and Feb and are all set to continue with our lessons. Sanskrit Upasana has been a most rewarding experience and has equipped me with a greater insight into interactive teaching(or so i think!) i hope that it will reflect in my lessons henceforth. So keep your fingers crossed. Many more have joined us these last two months and to everyone of you a very warm welcome. Many more have reached lesson 31 and i think it's time we get back to work..... There are plenty of उकारान्त and ऊकारान्त words that we could come across....

Masculine: गुरु Guru, भानु sun, राहु Rahu, केतु Ketu, रघु Raghu, पुरु Puru,

Feminine: धेनु cow,शरयु Sharayu,रेणु dust, चञ्चु beak, रज्जु srope, हनु chin,

Feminine: वधू / daughter- in - law, चमू army, जम्बू plum, श्वश्रू mother-in-law, तनू body

Neuter: मधु honey/ sweet, दारु wood, जानु knee, वस्तु thing, वसु wealth, अश्रु teardrop, श्मश्रु beard, सानु peak of a mountain.

Supplement 20 will give you the declined forms of the masculine, the feminine and the neuter words. By now you will be quite comfortable with memorizing the tables.....you will have realized how similar the tables all are. It's just a question of being comfortable with the words....that's all.

Over to Appetizer Lesson 32 A.

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Appetizer Lesson 32 A. Exercises with OO!

Nouns/ Pronouns Verbs Anvayas

Adjectives

द्रोणी bucket F नारी, महिला woman, F	दीक्ष् 1 AP to give mantra deeksha		आच्छादितः - तं - ता covered
कूप well M	प्र + हृ 1UP to attack		
नूपूर anklet M/F	सम् + पीड् (10 PP to press)		
तल floor N			
हिम M snow			
काक crow M			

Note: Some उ and ऊ कारान्त words have already been introduced in concept lesson 32. Translate:

1. Our Guru gives us deeksha.

2. The villager pulled the bucket from the well with a rope.

3. The mother-in -law told the bride , "Wash the clothes, cook the dinner, wipe the floor and press my feet." (T.V. serials do colour one's creativity, do they not?)

4. The lady went to the market to buy many things.

5. Krishna sat with Arjuna in the chariot between the two armies.

6. The Guru's grace is always on us.

7. The Himalaya's peaks are always covered with snow.

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8. That cow's colour is white.

9. The crow attacked the cows with its beak.

10. The thief stole the anklets from the bride.

(Note: All this while, we have been translating "Guru" in the singular. r have used the word Gurudeva and have used it in the plural. Now that we have learnt the OO karant words, it is time to introduce a new concept..... "Guru" is always spoken of in the plural. Even if i present English sentences with "Guru" in the singular, always translate it as plural.)

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Appetizer Lesson 32 B.Answers to Lesson 32

1. Our Guru gives us deeksha.
अस्माकं गुरवः अस्मान् / नः दीक्षन्ते।

2. The villager pulled the bucket from the well with a rope.
ग्रामस्थः रज्जवा द्रोणीं कूपात् अकर्षत् ।

3. The mother-in -law told the bride , "Wash the clothes, cook the dinner, wipe the floor and press my feet."
श्वश्रूः वध्वै अकथयत्, "वस्त्राणि प्रक्षालय, भोजनं पच, तलं मार्जय, मम पादौ सम्पीडय ।"

4. The lady went to the market to buy many things.
महिला/नारी वस्तूनि क्रयणार्थं विपणिम् अगच्छतः।

5. Krishna sat with Arjuna in the chariot between the two armies.
कृष्ण: अर्जुनेन सह चम्वोः मध्ये रथे उपाविशत्।

6. The Guru's grace is always on us.
गुरूणाम् अनुग्रहः सदा अस्मासु अस्ति।

7. The Himalaya's peaks are always covered with snow.
हिमालयस्य सानूनि सदा हिमेन/ तुषारेण आच्छादिताः सन्ति।

8. That cow's colour is white.
तस्याःधेनोः/धेन्वाः वर्णः श्वेतः।

9. The crow attacked the cows with its beak.
काकः चञ्चा धेनूः प्राहरत्।

10. The thief stole the anklets from the bride.
चोरःवध्वाः नूपूरौ/नूपूरे अचोरयत्।

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Lesson 33.त्वान्त, ल्यबन्त अव्यय s

Okay folks, once we go through this lesson, we've more or less cracked it. These gems of अव्यय s, make the language simpler still.

Now you'll be able to say....

• Having studied, i am going to the garden to play.

• Having cooked a meal, she is eating it.

पठित्वा, अहं क्रीडितुम् उद्यानं गच्छामि।

भोजनं पक्त्वा (paktvaa) सा तं खादति।

The idea that these अव्यय s convey is "having done a particular action.... OR doing a particular action)" Sounds incomplete? It sure does. Theseअव्ययs cannot be used by themselves in a sentence without specifying what action has followed it.

NOTE: Both त्वान्त and ल्यबन्त अव्यय s convey the same meaning.

Dhaatus are converted into a त्वान्त avyaya if it does **not** begin with an upasarga.

Dhaatus are converted into a ल्यबन्त avyaya if it begins with an upasarga.

So we have a क्षिप्त्वा and a प्रक्षिप्य both meaning "having thrown." Getit?

Anउप + विश् can only give rise to an उपविश्य, a ल्यबन्त avyaya, simply because it begins with an upasarga. It can never have the त्वान्त alternative.

सः स्नात्वा is incomplete. It would mean...Having bathed, he. What does he do having bathed? He reads. Therefore the correct sentence would be स्नात्वा, सः

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पठति। Since they are अव्ययs, use them in any tense you'd like..... स्नात्वा, सः अपठत्। Also correct.

Supplement 21 gives you a HUGE list of त्वान्त and ल्यबन्त अव्यय s. If ever the going gets tough, use the त्वान्त अव्यय of the कृ धातु ...

स्नानं कृत्वा सः पठति। पठनं कृत्वा, सः क्रीडति। क्रीडनं कृत्वा सः पुनः गृहम् आगच्छति।

Instead of..... स्नात्वा, सः पठति। पठित्वा सः क्रीडति। क्रीडित्वा सः पुनः गृहम्आगच्छति।

(But if you ask me, that's plain chickening out of a situation that can, with a little effort, be mastered!)

• These avyayas also do some gluing stuff and bring two sentences together. For example: He ate. Then he read. खादित्वा, सः अपठत्। Do you recall the words in the गुरुभजन्स्तोत्रम् ..... रक्षित्वा मां क्षणे क्षणे?

The Guru, having protected me at every moment.... what does he then do? Read that particular line . Believe me, it will be a wonderful surprise when you discover that parts of stotras have slowly begun to make sense. As our vocabulary increases, the entire stotra will begin to unfold itself. And all the effort that has gone into working with Sanskrit this far would have been well worth it.

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Appetizer Lesson 33 A. Exercises with त्वान्त, ल्यबन्त अव्यय s

Nouns/ Pronouns	Verbs	Avyayas	Adjectives
अरि /रिपु / शत्रु Enemy M	परि+विष् (परिवेषयति) 10 PP. to serve at the table	पुरः / पुरतः infront of	

Translate:

1. Having brought vegetables from the market, she placed them in the refrigerator.

2. Climbing the branches of the tree, the monkey again jumped off the tree onto the ground.

3. Having counted the coins, the rich man put them back into the cupboard.

4. The daughter-in-law, having done work, having cooked food, having served her mother-in-law, herself eats.

5. The king's army, having conquered the enemy(use plural), and having bound them, bring them to the king.

6. Having heard the student's question, the teacher wrote the answer on the blackboard.

7. Thus speaking, he kept silent(he stood silent)

8. Having bathed, having sat in front of the Devi, having praised Her, and having performed Her pooja, our Guru sat in meditation.

9. Renouncing(Having let go) wealth, family and home, he went to the forest.

10. Seeing the policeman, the thief ran away.

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Appetizer Lesson 33 B. Answers to Lesson 33 A.

Translated:

1. Having brought vegetables from the market, she placed them in the refrigerator.

विपणेः शाकान् आनीय, सा तान् शीतपेटिकायाम् अस्थापयत्।

2. Climbing the branches of the tree, the monkey again jumped off the tree onto the ground.

वृक्षस्य शाखाः आरूह्य, वानरः पुनः वृक्षात् भूमौ अकूर्दत।

3. Having counted the coins, the rich man put them back into the cupboard.

नानकानि गणयित्वा, धनिकः पुनः तानि कपाटे अस्थापयत्।

4. The daughter-in-law, having done work, having cooked food, having served food to her mother-in-law, herself eats.

वधूः कार्यं कृत्वा, भोजनं पक्त्वा, श्वश्रूं भोजनं परिवेष्य, स्वयं खादति।

5. The king's army, having conquered the enemy(use plural), and having bound them, bring them to the king.

भूपतेः चमूः शत्रून् जित्वा, तान् बद्ध्वा (baddhvaa) तान् भूपतिम्/भूपतेः पुरतः आनयति।

6. Having heard the student's question, the teacher wrote the answer on the blackboard.

छात्रस्य प्रश्नं श्रुत्वा, अध्यापक: कृष्णफलके उत्तरं अलिखत्।

7. Thus speaking, he kept silent(he stood silent)

एवम् उक्त्वा, सः तूष्णीं अतिष्ठत्।

8. Having bathed, having sat in front of the Devi, having praised Her and having performed Her pooja, our Guru sat in meditation.

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स्नात्वा, देव्याः पुरत: उपविश्य, तां स्तुत्वा, तस्याः पूजां कृत्वा, अस्माकं गुरवः ध्याने उपविशन्।

9. Renouncing(Having let go) wealth, family and home, he went to the forest.

धनं/कुटुम्बं/स्वजनान् /गृहजनान् /गृहं च त्यक्त्वा, सः वनम् अगच्छत् ।

10. Seeing the policeman, the thief ran away.

नगरक्षकं दृष्ट्वा, चोरः अपलायत।

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Lesson 34. The विधिलिङ्

To tell you the truth, the whole truth and nothing but the truth, the विधिलिङ्, when i first tried my hand at understanding it, totally foxed me.
i was able to figure out this much....
1. The विधिलिङ् (the potential mood) is something like the लोट् लकार (the imperative mood.) It is NOT bound by the past, present or the future tense. It can be used, as it is, to express ideas in any time frame.
2. The विधिलिङ्, words, help one to express a thought... as in,

"Buttermilk should be drunk after a meal."

"भोजनान्तरं तक्रं पिबेत।"

"You should rest for some time in the afternoons."
"मध्याह्ने किञ्चित्-समये शयनं कुर्यात्।"

All children should pay their respects to their teachers.

बालकाः तेषाम् अध्यापकान् वन्दनं कुर्युः।

All politicians should be honest.
नीतिज्ञाः न्यायाचाराः भवेयुः।

Even though a thought has been expressed, even though one feels that something ought to be done, yet one can't be sure that those wishes will be fulfilled....in that sense, these wishes aren't commands. One cannot use the लोट् लकार then. One HAS to use the विधिलिङ्।

3. It converts you into Sherlock Holmes and helps you deduce things like...

"It should rain tomorrow!"
श्वः वर्षेत्।

We should win the cricket match.
वयं गुलिकाक्रीडां जयेम ।

4. It helps express obvious 'matter of fact stuff'...
How can fishes live without water?
मत्स्याः जलेन विना कथं जीवेयुः?

How would I live without you?
त्वया विना अहं कथं जीवेयम् ?

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How will you pass the examination if you do not study?
यदि भवन् न पठति, तर्हि परीक्षायां कथम् उत्तीर्णः भवेत् ?

5. The अस् धातु conveys the meaning "maybe" when used along with the other tenses...for example....
He maybe waiting at the bus-stop for me.
सः मम कृते बसयानस्थानके प्रतीक्षां करोति स्यात् ।
I am not well but Imaybe coming to school tomorrow.
मम स्वास्थयं सम्यक् नास्ति परन्तु अहं श्वः विद्यालयम् आगच्छामि स्याम् ।

....and so my efforts to fox the unfoxable continued. i began to list the expressions that would require me to use the विधिलिङ्. And then a miracle happened. As my list grew, so did my understanding. i began to see how obvious it was to not confuse the लोट् लकार with the विधिलिङ्. And i also came across some lovely subhashitas where the विधिलिङ् was used aplenty. I'll try and present a few of those subhashitas over the next few weeks to help you understand the विधिलिङ्'s usage. And there is no time like the present. Go over our Subhashita section before you try your hand at the exercises.

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Lesson 34. A. Exercises with the विधिलिङ्

Translate.

Nouns/ Pronouns Verbs Avyayas Adjectives.

Tea N चाय			More अधिकः- कं - का
Coffee F कापी			Unexpected अनपेक्षितः - तं - ता
Guest M अतिथि			
Meeting place N सभागृह			

1. During exams students should/must/ought to study.
2. The Guru should ask the boy a question.
3. A child ought to drink milk, not tea or coffee.
4. Your bag should have money.
5. You should cook a little more food. How else can you serve an unexpected guest?
6. Students should learn the Sanskrit language.(Every self-respecting Indian worth his/her salt should be learning Sanskrit.....if you ask me.)
7. In the meeting place of the learned, a fool ought to "wear" silence.
8. Becoming Shiva, (one) should **worship** Shiva. (use the word यज् 1. U.P.)
9. How would I take a bath without water?
10. How could you go the library without me?

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Lesson 34 B. Answers to Lesson 34 A
Exercises with the विधिलिङ्

1. During exams students should/must/ought to study.
परीक्षासमये छात्राः पाठेयुः।

2. The Guru should ask the boy a question.
गुरुवः बालकं प्रश्नं पृच्छेयुः।

3. A child ought to drink milk, not tea or coffee.
शिशुः दुग्धं पिबेत् न चायं कापीं वा ।

4. Your bag should have money.
भवत्या/भवतः स्यूते धनं भवेत् ।

5. You should cook a little more food. How else can you serve an unexpected guest?
किञ्चित् अधिकं भोजनं पचेत् । अनपेक्षिताय अतिथये भोजनं कथं परिवेषयेत् ?

6. Students should learn the Sanskrit language.
छात्राः संस्कृतभाषां पाठेयुः ।

7. In the meeting place of learned people, a fool ought to "wear" silence.
पण्डितानां सभागृहे, मूर्खः मौनं धारयेत् ।

8. Becoming Shiva, (one) should worship Shiva. (use the word यज् 1. U.P.)
शिवं भूत्वा, शिवं यजेत् ।

9. How would I take a bath without water?
जलेन विना अहं स्नानं कथं कुर्याम् ?

10. How could you go the library without me ?
मत् विना भवान् ग्रन्थालयं कथं गच्छेत् ?

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Lesson 35. Adjectives.विशेषण s

An Adjective, a विशेषण, is a word which tells you more about the noun.

For example: A tiny baby, a dark cloud, a red sunset, a compassionate friend.

One of the most beautiful ideas in Sanskrit expression is the adjective's firm sense of loyalty to the noun it is connected with.

If the noun is masculine and is in the तृतीया विभक्ति, the adjective is the same.

If the noun is neuter and in the द्वितीया विभक्ति, so is our loyal friend.

If the noun is feminine and in the पञ्चमी विभक्ति, so is the adjective.

In that sense, both the pronoun सर्वनाम, and the adjective विशेषण, stick by the noun NO MATTER WHAT.

Let us take the adjective **मधुर** as an example.

एतस्मात् मधुरात् फलात् अहं रसं प्राप्नोमि ।

मधुरां कथां श्रुत्वा, निद्रां करोति बालकः ।

मधुरस्य कृष्णस्य वाणी मधुरा ।

(Does the stotraअधरं मधुरं नयनं मधुरं, reveal to you its beauty now?)

Since words can be placed in any which way in a Sanskrit text or a shloka, to make sense of it, do the following:

1. Pick the verb first.

2. Pick the subject to go with the verb.

3. Pick the pronouns and the adjectives that are in the subject form (nominative case ... the प्रथमा विभक्ति)

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4. Pick the rest of the nouns in the other cases.

5. Match the adjectives and the pronouns for each case.

6. Remember that all आकारान्त masculine adjective forms are declined like रामः as in सुन्दरः, आकारान्त / ईकारान्त feminine forms could be either माला or नदी as in सुन्दरा or सुन्दरी, अकारान्त neuter forms are declined like फलम् as in सुन्दरम् .

7. If the root adjective is a consonant ending one or another vowel ending one other than the ones given above (for example महत् or बहु) they will be declined differently…..not to worry, I'll add those declensions as supplements when I introduce those ending words to you. So in case you wish to write " big world " you will be writing महान् विश्वः "big building" महत् भवनम्, and a"big garland" महती माला

8. Decipher!

The best way to see if you have understood what i have tried to explain, is to try look at how one may translate a shloka from our Guru, Shiva or our Devi pujana-s.

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Trying to translate (with help)

There is no way we would be able to move ahead in life without The Guru's Anugraha. So our very first translating session(even if it seems slightly difficult) will be the first Dhyana Shloka of the Guru Pujana. Seeking Swamiji's blessings, let us begin....

द्विदलकमलमध्ये बद्धसंवित्सुमुद्रं

धृतशिवमयगात्रं साधकानुग्रहार्थम् ।

श्रुतिशिरसिविभान्तं बोधमार्तण्डमूर्तिं

शमिततिमिरशोकं श्रीगुरुं भावयामि ।। 1 ||

A quick look at the shloka and the verb भावयामि stands out. The suffix मि reveals to the decipherer that the one doing the भावम् is अहम् , I.

अहं भावयामि .... I contemplate lovingly.

That becomes our first inference.

Whom do i contemplate lovingly upon? We need a word in the द्वितीयाविभक्ति, the object form of a word.श्रीगुरुं fits the bill to a T. There are many other words in the shloka that all fit into the द्वितीयाविभक्ति. So we assume that they are all adjectives of the word श्रीगुरुम् | You will see how many different words all come together to form a single one. This kind of sticking together is done with root words...for example, instead of writing रामस्य भ्राता, i would write रामभ्राता and leave you to figure out what i actually mean. With plenty of reading, the process of figuring out what an author or a poet means, becomes easier. To get back to the translation on hand:

बद्धसंवित्सुमुद्रं .... the one who shows - बद्ध , the Samvit Mudra -संवित्सुमुद्रं , the chinmudra, (the classical mudra wherein the forefinger touches the thumb to

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form a circle and the rest of the fingers stand upright in a gesture depicting complete knowledge.)

धृतशिवमयगात्रं..... the one who possesses -धृत, a body -गात्रं, that is strong, tangible and auspicious- शिवमय.

श्रुतिशिरसिविभान्तं.... Who is at the pinnacle- शिरसि, lustrous -विभान्तं in His knowledge of the Vedas, the sacred texts -श्रुति.

बोधमार्तण्डमूर्तिं ..... the one who is like the Sun- मार्तण्ड, the epitome- मूर्तिं, of knowledge - बोध|

शमिततिमिरशोकं .... The one who has destroyed -शमित, darkness- तिमिर and sorrow -शोकम् |

Two words have yet to be figured out.

द्विदलकमलमध्ये and साधकानुग्रहार्थम् . The first is from the सप्तमी विभक्ति which tells you where the loving meditation is done. That has been inferred by catching a hold of the ये ending. Two- द्वि, petalled -दल, lotus -कमल, in the middle- मध्ये , the Ajna Chakra, which is between one's brows.

And the अर्थम् ending in साधकानुग्रहार्थम् , tells you why the Guru is present in our lives.

साधक + अनुग्रह + अर्थम् - For the purpose of bestowing His Anugraha on a Sadhaka.

So the entire translation would read: I contemplate lovingly, in my Ajna Chakra, The Guru, who is there to bestow His Anugraha on a Sadhaka. I meditate upon Him, who shows the Samvit Mudra; whose body is strong, tangible and auspicious; who is at the pinnacle, lustrous in His knowledge of the Vedas; who is like the Sun, the epitome of knowledge and who destroys darkness and sorrow. To be able to do this does require some idea on how to appropriately break up a long word, made up of many different words, into smaller

components. It can get tricky, but in time it soon begins to make sense. A dictionary helps enormously. Now, with your understanding of adjectives and how they are used, shall we try our hand at translating simple shlokas ? Over to Lesson 35 A.

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Appetizer Lesson 35 A. Trying to translate. (on your own!)

Here are a few shlokas taken from stotras and our puja-s. Don't be disheartened if it takes some time to figure out the meaning....the more we work at it, the better we get. Even if we are able to understand half the shloka, it is, honestly, something to be deeply grateful for. As we take our first steps forward, we, very slowly, begin the process of understanding HOW words are used in shlokas. Through repeated reading, things begin to fall in place.

1. वक्रतुण्डमहाकाय सूर्यकोटिसमप्रभ ।

   निर्विघ्नं कुरु मे देव सर्वकार्येषु सर्वदा ।।

2. या देवी सर्वभूतेषु मातृरूपेण संस्थिता ।

   नमः तस्यै नमः तस्यैनमः तस्यै नमो नमः ।।

3. कज्जलं चैव सिन्दूरं हरिद्राकुङ्कुमानि च ।

   भक्त्यार्पितानि श्रीमातः सौभाग्यानि च स्वीकुरु ।।

4. आवाहनं न जानामि न जानामि विसर्जनम् ।
   पूजां चैव न जानामि क्षमस्व परमेश्वर ।।
5. क्षमस्व देवदेवेश क्षमस्व भुवनेश्वर ।
   तव पादाम्बुजे नित्यं निश्चला भक्तिः अस्तु (भक्तिरस्तु) मे ।।

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Appetizer Lesson 35 B. An Honest Attempt.

1. वक्रतुण्डमहाकाय सूर्यकोटिसमप्रभ ।

   निर्विघ्नं कुरु मे देव सर्वकार्येषु सर्वदा ।।

(देव, वक्रतुण्डमहाकाय,सूर्यकोटिसमप्रभ all are Sambodhana forms....so naturally, in the shloka the Lord is being addressed. The मे tells me that it is "I" who am addressing the Lord.)

My Lord (मे देव), O One with the crooked (वक्र) face (तुण्ड) and a big (महा) body(काय), O One who is as brilliant as(सम + प्रभा) a crore Suns (सूर्यकोटि), always (सर्वदा) do (कुरु) in all works (सर्वकार्येषु) no obstruction (निर्विघ्नं).....{Please remove all impediments which may arise in my work.}

2. या देवी सर्वभूतेषु मातृरूपेण संस्थिता ।

   नमः तस्यै नमः तस्यैनमः तस्यै नमो नमः ।।

That Devi, who as Mother, is present in all living beings, salutations to Her....

3. कज्जलं चैव सिन्दूरं हरिद्राकुङ्कुमानि च ।

   भक्त्यार्पितानि श्रीमातः सौभाग्यानि च स्वीकुरु ।।

(मातः is the form of address, sambodhana, of the root word मातृ meaning, Mother.)

O Mother (श्रीमातः), accept (स्वीकुरु) these auspicious substances (सौभाग्यानि) kajal (कज्जलं), sindoor (सिन्दूरं), turmeric (हरिद्रा) and kumkum (कुङ्कुम), which have been offered with devotion (भक्त्या + अर्पितानि) | भक्त्यार्पितानि is the adjective of सौभाग्यानि |

4. आवाहनं न जानामि न जानामि विसर्जनम् ।

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पूजां चैव न जानामि क्षमस्व परमेश्वर ।।

I do not know how to invite you (call you), I do not know how to do an immersion, I do not know how to perform a Puja, forgive me, O Lord.

5. क्षमस्व देवदेवेश क्षमस्व भुवनेश्वर ।
   तव पादाम्बुजे नित्यं निश्चला भक्ति अस्तु मे ।।

Forgive me O Lord of Lords, forgive me, O Lord of the Worlds.

Let(अस्तु)my devotion(मे भक्ति) remain constant(निश्चला) at your(तव) lotus-feet(पाद + अम्बुज) at all times(नित्यं). निश्चला is the adjective of भक्ति, therefore it takes the feminine form. If what i wanted constant was my faith, then it would become निश्चलः विश्वासः

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Summing up Month 7

We covered four new concepts in Month 7-

1. उकारान्त words.

2. The use of Twaant and Lyabant Avyayas.

3. The Vidhilin

4. And the use of Adjectives.

Amongst the lot, the Vidhilin probably needs more working with. In an attempt to give you a better idea on when the potential mood is used in sentence structures, a few subhashitas, post our Vidhilin lesson, will be Vidhilin based. More next month.

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Lesson 36. Introduction to Numbers.

Let's first get introduced to the numerals. Just 1 - 10 for the time being. Numbers 1, 2, 3 and 4 have different number names for the three genders. 5 onwards, it is all the same.

	M	N	F
1	एकः	एकम्	एका
2	द्वौ	द्वे	द्वे
3	त्रयः	त्रीणि	तिस्रः
4	चत्वारः	चत्वारि	चतस्रः
5	पञ्च		
6	षट्		
7	सप्त		
8	अष्ट / अष्टौ		
9	नव		
10	दश		

So "three men in a boat" would be translated into त्रयः मनुष्याः नौकायाम् ।

Three women on television would be तिस्रः महिलाः दूरदर्शने ।

Three fruits in a basket would be त्रीणि फलानि डल्लके । (डल्लकः = basket)

And we'd have a नव मनुष्याः नव महिलाः नव फलानि च on the seashore watching the sun set slowly, the sky aflame in a blaze of orange melting slowly into a deep enduring blue.

Over to Exercise 36 A.....

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Lesson 36 A. Exercises with The Numerals 1- 10.

Nouns/ Pronouns	Verbs	Avyayas	Adjectives.
वटवृक्ष banyan tree M			
कमल lotus N			
लेखनी pen F			
अङ्कनी pencil F			
अवकरपेटिका garbage bin F			
मयूर peacock M			
मयूरी peahen F			
विमानयान aeroplane N			
पृष्ठ page N			
अजा female goat F			

Translate:

1. One boy, one girl and one book are on the table.
2. Two monkeys, two leaves and two girls are on the branch of a banyan tree.
3. Three rivers, three mountains and three forests are in the picture.
4. Four trees, four houses and four garlands are in the box.
5. Five lotuses, five poets and five pens are in that pond.
6. Six cups, six televisions and six pencils are in the garbage bin.
7. Seven peacocks, seven peahens and seven aeroplanes are in the sky.
8. Eight men, eight girls and eight friends are singing .
9. Nine girls , nine boys and nine laddoos are in the restaurant.
10. Ten Brahmins, ten pages and ten female goats are in the ashrama.

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Lesson 36 B. Answers to Lesson 36 A.

Translated:

1. One boy, one girl and one book are on the table.
   एकः बालकः, एका बालिका , एकं पुस्तकं च उत्पीठकायां सन्ति ।

2. Two monkeys, two leaves and two girls are on the branch of a banyan tree.
   द्वौ वानरौ , द्वे पत्रे , द्वे बालिके च वटवृक्षस्य शाखायां सन्ति ।

3. Three rivers, three mountains and three forests are in the picture.
   तिस्रः नद्यः , त्रयः पर्वताः , त्रीणि वनानि च चित्रे सन्ति ।

4. Four trees, four houses and four garlands are in the box.
   चत्वारः वृक्षाः , चत्वारि गृहाणि , चतस्रः मालाः च पेटिकायां सन्ति ।

5. Five lotuses, five poets and five pens are in that pond.
   पञ्च कमलानि , पञ्च कवयः , पञ्च लेखन्यः च तस्मिन् तडागे सन्ति ।

6. Six cups, six televisions and six pencils are in the garbage bin.
   षट् चषकाः, षट् दूरदर्शनानि, षट् अङ्कन्यः च अवकरपेटिकायां सन्ति ।

7. Seven peacocks, seven peahens and seven aeroplanes are in the sky.
   सप्त मयूराः, सप्त मयूर्यः, सप्त विमानयानानि च आकाशे सन्ति ।

8. Eight men, eight girls and eight friends are singing .
   अष्ट मनुष्याः, अष्ट बालिकाः, अष्ट मित्राणि च गायन्ति ।

9. Nine girls , nine boys and nine laddoos are in the restaurant.
   नव बालिकाः , नव बालकाः, नव मोदकानि च उपाहारगृहे सन्ति।

10. Ten Brahmins, ten pages and ten female goats are in the ashrama
    दश ब्राह्मणाः, दश पृष्ठानि , दश अजाः च आश्रमे सन्ति ।

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Lesson 37. Time.

Do you ever get this feeling that Time seems to rule our lives? Nothing and i mean NOTHING gets done without one eye on the clock. (And if Darwin's theory of evolution is right, it beats me why the human race is not squint eyed.)

How to read time.

Without much preamble, first, let me give you the words for the hour....

1 o'clock. एकवादनम्

2 o'clock. द्विवादनम्

3 o'clock. त्रिवादनम्

4 o'clock. चतुर्वादनम्

5 o'clock पञ्चवादनम्

6 o'clock. षड्वादनम्

7 o'clock. सप्तवादनम्

8 o'clock. अष्टवादनम्

9 o'clock. नववादनम्

10 o'clock. दशवादनम्

11 o'clock. एकादशवादनम्

12 o'clock. द्वादशवादनम्

These forms become neuter and singular and will go like वनम्, therefore.....

I go to school at 7 o'clock. अहं सप्तवादने विद्यालये गच्छामि ।

Now the words for--- the quarter past सपादवादनम् , half past सार्धवादनम् , quarter to पादोनवादनम्

Add them to the hour like this....

5: 15 सपादपञ्चवादनम्

6:30 सार्धषड्वादनम्

8:45 पादोननववादनम् (a quarter to nine.)

And the rest.....

5 minutes past पञ्चाधिक
10 minutes past दशाधिक
20 minutes past विंशत्यधिक
25 minutes past पञ्चविंशत्यधिक
5 minutes to पञ्चोन
10 minutes to दशोन
20 minutes to विंशत्युन
25 minutes to. पञ्चविंशत्युन

Here's how you add them to the hour:

5 minutes past 9 पञ्चाधिकनववादनम्
10 minutes past 9 दशाधिकनववादनम्
20 minutes past 9 विंशत्यधिकनववादनम्
25 minutes past 9 पञ्चविंशत्यधिकनववादनम्

5 minutes to 9 पञ्चोननववादनम्
10 minutes to 9 दशोननववादनम्
20 minutes to 9 विंशत्युननववादनम्
25 minutes to 9 पञ्चविंशत्युननववादनम्
Since you will use the words for time only in the locative case... the सप्तमी विभक्ति , you will have sentences like this...

I play in the park at 5: 15 in the evening. सपादपञ्चवादने सायङ्काले अहम् उद्याने क्रीडामि ।

That's fairly simple isn't it? It helps you describe your daily routine, your दिनचर्या , rather accurately...second for second.

Now how about a list of time related stuff?

संस्कृत	हिन्दी	English
घटिका	घडी	Watch / Clock
विकला	सैकिण्ड	Second
कला	मिनट	Minute
होरा	घण्टा	Hour
दिवसः	दिन	Day
रात्रिः	रात	Night
प्रातः	सुबह	Morning
सायम्	सायं	Evening
पूर्वाह्नम्	पहला प्रहर	Before Noon
अपराह्नम्	दूसरा प्रहर	After Noon
मध्याह्नम्	दोपहर	Noon
अर्धरात्रिः	आधी रात	Midnight
ब्रह्ममुहूर्तम्	ब्रह्ममुहूर्त	Early morning
सप्ताहः	सप्ताह	Week
पक्षः	पक्ष	Fort night
कृष्णपक्षः	कृष्णपक्ष	The dark fortnight. The fortnight of the waning moon.
शुक्लपक्षः	शुक्लपक्ष	The bright fortnight. The fortnight of the waxing moon.
वर्षः	साल , वर्ष	Year
अवधिः / समयः	समय	Time
वादनम्	बजे	o'clock.

With that we can start with the exercises related to time.

Appetizer Lesson 37 A. Working with Time.

A. Translate:

Nouns/ Pronoun	Verbs	Avyayas	Adjectives
अल्पाहार breakfast M		खादनार्थं to eat	श्रमपूर्णः - र्णम् - र्णा filled with hard work
सूर्योदय sunrise M		पेयार्थं to drink	
वृषभ bullock M		प्रतिप्रातःकालम् every morning	
पोलिका chapati F		अनन्तरम् after (to be used with the पञ्चमी विभक्ति)	
पलाण्डु onion M		प्राक् before (पञ्चमी विभक्ति)	
वटवृक्ष banyan tree M		सभोजनं with lunch.	
विश्राम rest M			
खाद्य food N			

The farmer.

Madhava is a farmer. His life is filled with hard work. He wakes up everyday at Brahma-muhurt. Having taking his bath and doing his japa and puja, Madhava eats breakfast at 6: o'clock . Every morning, he goes to the field after sunrise. Before noon, he plows the field with the help of two bullocks. At noon, his wife, Malini, comes to the field with lunch. He eats only two chapatis and an onion. In the afternoon, he rests under the banyan tree for some time and then works again.

In the evening, at 5: 15, he washes his bullocks and gives them time to rest. At 6:30 he gives his bullocks food to eat and clean water to drink. At 5 minutes to 7, he comes back home. After having washed his face, hands and feet, he prays to the Lord. At 7: 45, he eats dinner. In the night, at 8:25, he goes to sleep.

B. How about trying out similar compositions on topics of your own?

Appetizer Lesson 37 B. Answers to Lesson 37 A.

The farmer. कृषकः

Madhava is a farmer. His life is filled with hard work.
माधवः एकः कृषकः अस्ति । तस्य जीवनं श्रमपूर्णम् ।

He wakes up everyday at Brahma-muhurt.
प्रतिदिनं सः ब्रह्ममुहूर्ते उत्तिष्ठति ।

Having taken his bath and doing his japa and puja, Madhav eats breakfast at 6: o'clock.
स्नात्वा , जपं कृत्वा , पूजयित्वा , माधवः तस्य अल्पहारं षड्वादने खादति ।

Every morning, he goes to the field after sunrise.
प्रतिप्रातःकालं सूर्योदयात् अनन्तरं सः क्षेत्रे गच्छति ।

Before noon, he plows the field with the help of two bullocks.
मध्याह्नात् प्राक् , वृषभयोः साहाय्येन सः क्षेत्रं कर्षति ।

At noon, his wife, Malini, comes to the field with his lunch.
मध्याह्ने, तस्य भार्या , मालिनी , सभोजनं क्षेत्रे आगच्छति।

He eats only two chapatis and an onion.
सः केवलं द्वे पोलिके, एकं पलाण्डुं च खादति ।

In the afternoon,he rests under the banyan tree for some time and then works again.
अपराह्ने, सः वटवृक्षस्य अधः किञ्चित् कालार्थं विश्रामं कृत्वा पुनः कार्यं करोति ।

In the evening, at 5: 15, he washes his bullocks and gives them time to rest.
सायङ्काले, सपादपञ्चवादने, सः तस्य वृषभौ प्रक्षालयति , ताभ्यां विश्रामार्थं समयं यच्छति च ।

At 6:30 he gives his bullocks food to eat and clean water to drink.
सार्धषड्वादने सः तस्य वृषभाभ्यां खादनार्थं भोजनं, पेयार्थं स्वच्छं जलं च यच्छति ।

At 5 minutes to 7, he comes back home.
पञ्चोनसप्तवादने, सःपुनः गृहं आगच्छति।

After having washed his face, hands and feet, he prays to the Lord.
मुखहस्तपादप्रक्षालनं कृत्वा, सः देवं नमति ।

At 7: 45, he eats dinner.
पादोनअष्टवादने सः भोजनं करोति।

In the night, at 8:25, he goes to sleep.
रात्रौ, पञ्चविंशत्यधिकअष्टवादने , सः निद्रां करोति ।

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Lesson 38. Relatively speaking.

Have a look at our Supplement 26. It's obvious, isn't it, that we are a family oriented lot? A word for just every member of a HUGE extended family.

Except for the ऋकारान्त words, which you have still to learn, the rest are easily declinable. Supplement 27, tells you how to decline मातृ , पितृ and the rest.

Masculine Words that are declined like पितृ father... भ्रातृ brother , जामातृ son -in -law , देवृ Husband's brother , नृ man .

Feminine Words that are declined like मातृ mother... दुहितृ (daughter) , यातृ (husband's brother's wife.), ननान्द (husband's sister), स्वसृ (sister.)

Masculine Words that are declined like कर्तृ .... doer, भर्तृ one who bears or carries or maintains; husband, नेतृ leader, अभिनेतृ actor, हर्तृ one who seizes and takes away, रक्षितृ one who protects, सवितृ the Sun, श्रोतृ one who listens वक्तृ one who speaks, ¸दातृ one who gives , विधातृ a granter, a giver, a creator; Brahma.

These words are like adjectives ...convert them into a कत्री, नेत्री , अभिनेत्री etc and the whole lot can be made into feminine forms to be declined like नदी ।

If you want to convert them into neuter forms , the words, कर्तृ ,वक्तृ , धातृ... a protector. etc will be declined like... नेतृ eye .

All of this is just for your information. The exercises will deal with just dear ol' Mom and Dad.

****

Appetizer Lesson 38 A. Exercising with Relatives.

Translate.

1. I went with my mother to the temple which is on the bank of the river Kaveri.
2. The policeman told my father that the thief ran away.
3. My father's name is Krishnanand.
4. My mother's spectacles are on her nose.
5. I bow down to my father and my mother in the morning.
6. I love my father and my mother.
7. I gave my mother a fruit.
8. My mother is a teacher.
9. My father is a teacher too.
10. My father's brother went with my father to the garden for a walk in the evening.

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Appetizer Lesson 38 B. Answers to Lesson 38 A.

Translated.

1. I went with my mother to the temple which is on the bank of the river Kaveri.
   मम मात्रा सह अहं मन्दिरम् अगच्छं यत् कावेरीनद्याः तटे अस्ति ।

2. The policeman told my father that the thief ran away.
   नगररक्षकः मम पित्रे अकथयत् यत् चोरः अधावत् इति।

3. My father's name is Krishnanand.
   मम पितुः नाम कृष्णानन्दः।

4. My mother's spectacles are on her nose.
   मम मातुः उपनेत्रं तस्याः नासिकायाम् अस्ति ।

5. I bow down to my father and my mother in the morning.
   प्रातःकाले अहं मम पितरं मातरं च नमामि ।

6. I love my father and my mother.
   अहं मम पितरि मम मातरि च स्निह्यामि ।

7. I gave my mother a fruit.
   अहं मम मातरे फलम् अयच्छम् ।

8. My mother is a teacher.
   मम माता अध्यापिका अस्ति ।

9. My father is a teacher too.
   मम पिता अपि अध्यापकः अस्ति ।

10. My father's brother went with my father to the garden for a walk in the evening.
    मम पितृव्यः मम पित्रा सह भ्रमणार्थं सायङ्काले उद्याने अगच्छत्।

Lesson 39. Frequently used Avyayas.

Just run through Supplement 28. (Yup, it's a trimmed one!) i did not know what i was getting myself into when i started to begin on this lesson.....landed up with a huge number of avyayas and then sat with a pen in my hand to bring down the number to a more palatable size.....

The list is for your reference. Let's just work on a few at a time. Today's will be the use of the ones that are generally used as a couple:

1. चेत्.....नो चेत् , If so..... if not. यदि सः अस्ति चेत् अहं आगच्छामि नो चेत् श्वःमिलामः ।
2. यदि .....तर्हि , If.....then यदि सः आगच्छति तर्हि अहं आगच्छामि ।
3. यथा .....तथा As.....like यथा रामः आचरति, तथा आचरतु ।
4. यदा .....तदा When... then यदा मेघाःगर्जन्ति तदा मयूराः नृत्यन्ति ।
5. यावत्.....तावत् As long as....till that time यावत् पर्यन्तं सः न आगच्छति, तावत् पर्यन्तम् अहं अत्र एव तिष्ठामि ।
6. यद्यपि .....तथापि Even if , then also यद्यपि सः प्रयत्नं करोति, तथापि सः साफल्यं न प्राप्नोति ।

That's quite enough to begin with. Over to Exercise 39A.

Appetizer Lesson 39 A. Avyaya Couples.

Translate using the correct Avyaya pair: (By now i hope you will have seen how difficult it is to translate word for word..... trust your instincts to come up with a good "Sanskrit-like" sentence.)

1. As long as the rain falls, I am not going out of my house.
2. If she is going to the party (सम्भोजनम्) I am not coming.
3. Even if she goes to the party, are you going ?
4. Alright (अस्तु), if you are going, I will come too, otherwise I am staying home.
5. I do not have faith in her. She is not as she behaves.
6. If I tell her a secret, then with certainty everybody(Check Supplement 29.) will know.

(translate this in the present tense since we still have to learn how to conjugate verbs in the future tense.)

7. When you meet her, then do not tell her that I have talked about her to you.
8. As long as she does not talk to me, I am happy.
9. If she asks you what I have said, tell her that I have talked about her good nature.
10. Even if she is my sister's friend, I do not trust her.(better translated as ...my trust is not in her.)

Can't get any gossipier than this, can it??

Appetizer Lesson 39 B. Answers to Lesson 39 A.

You will NOT, i repeat, NOT, tell the world that i taught you how to gossip in Sanskrit. (i have a reputation to protect, you know.)

1. As long as the rain falls, I am not going out of my house.
यावत् पर्यन्तं वर्षा पतति, तावत् पर्यन्तं अहं मम गृहात् बहिः न गच्छामि ।
2. If she is going to the party, I am not coming.
यदि सा सम्भोजनं गच्छति, तर्हि अहं न आगच्छामि ।
3. Even if she goes to the party, are you going ?
यद्यपि सा सम्भोजनं गच्छति, तथापि त्वं गच्छसि किम्?
4. Alright, if you are going, I will come too, otherwise I am staying home.
अस्तु, यदि त्वं गच्छसि, तर्हि अहम् अपि आगच्छामि , नो चेत् अहं गृहे तिष्ठामि ।
5. I do not have faith in her. She is not as she behaves.
मम श्रद्धा तस्यां नास्ति । यथा सा अस्ति, तथा सा न आचरति ।
6. If I tell her a secret, then with certainty everybody will know.
यदि अहं तस्यै रहस्यं कथयामि, तर्हि निश्चयेन , सर्वे जानन्ति ।
7. When you meet her, then do not tell her that I have talked about her to you.
यदा त्वं तां मिलसि तदा तस्यै मा कथय यत् तस्यां विषये अहं त्वाम् अवदम्।
8. As long as she does not talk to me, I am happy.
यावत् पर्यन्तं सा मां न वदति, तावत् पर्यन्तं अहं सन्तुष्टा /संतुष्टः अस्मि ।
9. If she asks you what I have said, tell her that I have talked about her good nature.
यदि सा त्वां पृच्छति यत् अहं किम् अवदम् , तर्हि तस्यै कथय यत् तस्याः सुस्वभावस्य विषयम् अहं अवदम्।
10. Even if she is my sister's friend, I do not trust her.
यद्यपि सा मम भगिन्याः सखी अस्ति, तथापि मम विश्वासः तस्यां नास्ति ।

Lesson 40. The Moon on my Head.

How else can i ensure that you click onto my lessons? i *have* to concoct titles that place me amongst the Gods.

Time to work on our अस् ending words.

The masculine nouns, which will go like चन्द्रमस् the moon, will include
दिवौकस् the one who lives in the heavens.... God,
वेधस् Brahma, the Creator,
दुर्वासस् The Rishi Durvasa,
वनौकस् The One who lives in the forest .... a Rishi.
The feminine words like उषस् (dawn) , and अप्सरस् (Apsara... Heavenly nymphs) are also declined like चन्द्रमस् ।

The neuter nouns, which will go like पयस् (meaning both water and milk), will include words like

मनस् mind
शिरस् head
वचस् speech
तेजस् Brightness/ Splendour
यशस् fame
नभस् sky
तमस् darkness
सरस् lake
वाससस् cloth
वयस् age

Certain neuter words are declined in a slightly different manner. Our standard for this set is धनुस् meaning "a bow"... as in an arrow and bow.

Words that will be declined like it are:
आयुस् age,
चक्षुस् eye
वपुस् body

The word श्रेयस् is an adjective. It means " better than". This is declined in a different manner. The masculine will go like श्रेयस्, the feminine like नदी and the neuter like पयस् ।
कनीयस्, कनीयसी , कनीयस् ...youngest
गरीयस्, गरीयसी, गरीयस्..... oldest
ज्यायस्, ज्यायसी , ज्यायस्.....eldest
प्रेयस्, प्रेयसी, प्रेयस्..... loved.
So we need to only have the masculine declined words in our Supplement.

Whenever you come across these अस् ending words, you can look up Supplement 30, to figure out what they mean. Our exercises will only deal with the simple, commonly used words like moon, head, mind etc.

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Lesson 40 A. Exercises with the अस् ending words

Translate the following story. (Absolutely untrue and NOT from our Puranas.)

Nouns/ Pronouns	Verbs	Avyayas	Adjectives.
लोक world M	वृ वारयति to drive away	शीतयितुम् to cool	
सृष्टि creation F	याच् १. A.P. to beg	ऋते except for	
सवितृ Sun M	गुह् गूहति_ते 1. U.P. to hide.		
शान्ति peace F			
शशक rabbit M			
क्षमा forgiveness F			

1. The Creator looked down at His three worlds (निजलोकत्रयम्)
2. He called all the inhabitants of the heavens, " Come Gods, see my creation.
3. This creation arose from my mind.
4. See the Moon and the Sun.
5. That is the Sun.
6. See how he drives away the darkness!
7. That is the Moon.
8. With the Moon's light, peace enters people's minds.
9. On the Moon lives a rabbit.
10. Nothing lives on the Sun.
11. When it is dawn, Apsaras play in the clouds.
12. With their clothes, they hide the Sun and Moon.
13. Then there is nothing but darkness.
14. With this, Durvasa becomes angry with the Apsaras.
15. The Rishis of the forest and the Apsaras beg him for forgiveness.
16. They give him water from that lake and cow's milk to cool his anger.
17. The three worlds (लोकत्रयम्) are in the sky. (Remember the Ganesh story 32 C ?)
18. To those who write about the Sun, the Moon and the three worlds, I will give fame."

Lesson 40 B. Answers to Lesson 40 A.

1. The Creator looked down at His three worlds.
वेधाः अधः अपश्यत् निजलोकत्रयम् ।

2. He called all the inhabitants of the heavens, " Come Gods, see my creation.
सः दिवौकसः आह्वयत् , "आगच्छन्तु देवाः(दिवौकाः), पश्यन्तु मम सृष्टिम् ।

3. This creation arose from my mind.
एषा सृष्टिः मम मनसः उद्भवत् ।

4. See the Moon and the Sun .
पश्यन्तु चन्द्रमसं सवितारं च ।

5. That is the Sun.
सः सविता ।

6. See how he drives away the darkness!
पश्यन्तु कथं सः तमः वारयति !

7. That is the Moon.
सः चन्द्रमाः ।

8. With the Moon's light, peace enters people's minds.
चन्द्रमसः प्रकाशेन , शान्तिः जनानां मनांसि विशति ।

9. On the Moon lives a rabbit.
चन्द्रमसि एकः शशकः वसति ।

10.Nothing lives on the Sun.
सवितरि किमपि न जीवति ।

11.When it is dawn, Apsaras play in the clouds.

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यदा उषाः अस्ति, अप्सरसः मेघेषु क्रीडन्ति ।

12.With their clothes, they hide the Sun and Moon.
तासां वासोभिः ताः सवितारं चन्द्रमसं च गूहन्ति ।

13.Then there is nothing but darkness.
तदा तत्र किमपि नास्ति तमसः ऋते ।

14.With this Durvasa becomes angry with the Apsaras.
एतेन दुर्वासः अप्सरोभ्यः कुप्यति ।

15.The rishis of the forest and the Apsaras beg him for forgiveness.
वनस्य वनौकाः(ऋषयः) अप्सरसः च तं क्षमां /क्षमायै याचन्ते ।

16.They give him water from that lake and cow's milk to cool his anger.
ते तस्य क्रोधनं शीतयितुं तस्मात् सरसः पयः, धेनोः पयः च तस्मै यच्छन्ति ।

17.The three worlds are in the sky.
लोकत्रयं नभसि अस्ति ।

18.To those who write about the Sun, the Moon and the three worlds, I will give fame."
ये सवितुः चन्द्रमसः लोकत्रयस्य च विषये लिखन्ति , अहं तेभ्यः यशं यच्छामि ।

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Summing Up Month 8.

This has been some month! Lots of new concepts and ideas. Trust that you have not had trouble keeping pace.
By the end of Month 8 you would know...

1. Numbers 1-10.
2. How to use Time related words.
3. How to decline the ऋकारान्त words
4. How to use Avyaya pairs
   And
5. How to use the अस् ending words.

The lessons in this month will help you use Sanskrit as a means of conversation. Keep in touch with our Stories and Subhashitas. They are meant to add to your understanding.

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Lesson 41. Future Tense. लृट् लकार।

i must first of all apologize for the complete silence that i have maintained over the past two months.....but i do have a solid excuse..... we have been working on our 'Sanskrit Aradhana', a five month course in basic Sanskrit and , honestly, 24 hours a day was not enough.

i have been hoping that you have missed me....which means that you have taken up the study of Sanskrit seriously. Today, let's learn the future tense form of verbs.
With this lesson you should be able to make sentences like

1. I will go home tomorrow.
2. She will study only when she has exams.
3. Janmashtami will be celebrated next month in our village.

There are no particular rules as to how the future tense forms are derived. Basically, a **इस्य** or an **इष्य** is added to the present tense form of the original dhatu of the verb to create a future tense form. It is through sheer reading, re-reading and the use of the words themselves, which will help you to memorize the forms.
Supplement 31 will give you the complete table of a few forms in both the P.P. and the A.P. and Supplement 32 will give you a list of how to decline the future tense of a few commonly used verbs by stating the **प्रथमपुरुष-एकवचनम्** forms. Then based on Supplement 31, you can easily decline the verbs that have been listed in Supplement 32.
Read the supplements first, *then* attempt to translate the exercises or else you'll land up with goof ups like **अहं पश्यिष्यामि** instead of **अहं द्रक्ष्यामि** !!

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Lesson 41 A. Exercises with the Future Tense.

Nouns/Pronouns	Verbs	Avyayas	Adjectives.
प्राणिसङ्ग्रहालय zoo (M)		सम्यक् well, correct, right manner.	
विपणि market (F)			
स्वयंसेवक volunteer (M)			
कार्यक्रम function (M)			
लोकयानस्थानक bus stop (N)			

Translate:

1. On Saturday, we are going to the zoo to see the lion.
2. Will you come to the market with me tomorrow? (Recall: sentences can be converted into questions if you add किम् to the end of the sentence OR if you begin the sentence with अपि)
3. Don't worry, my volunteers will do the work happily(with happiness)
4. Lata will sing at the function.
5. I will know only tomorrow if she can come or not.(you'll probably need to take a peek at the answers for this one.)
6. The teacher will give gifts to the student who will study well.
7. Let's see what will happen.
8. The boys are sure to ask me why I did not come yesterday to school.
9. Boys will become adolescents.
10. She will wait at the bus stop for me at 2:00.

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Lesson 41 B. Answers to Lesson 41 A.

Translated:

1. On Saturday, we are going to the zoo to see the lion.
   शनिवासरे, सिन्हं द्रष्टुं, वयं प्राणिसङ्ग्रहालयं गमिष्यावः।
2. Will you come to the market with me tomorrow?
   श्वः मया सह त्वं विपणिम् आगमिष्यसि किम् ?
   अपि श्वः मया सह त्वं विपणिम् आगमिष्यसि ?
3. Don't worry, my volunteers will do the work happily(with happiness)
   चिन्ता मास्तु, मम स्वयंसेवकाः कार्यं प्रसन्न्तया करिष्यन्ति।
4. Lata will sing at the function.
   लता कार्यक्रमे गास्यति।
5. I will know only tomorrow if she can come or not.
   श्वः एव अहं ज्ञास्यामि यदि सा आगन्तुं शक्नोति वा न वा।
6. The teacher will give gifts to the student who will study well.
   यः छात्रः सम्यक् पठिष्यति, तस्मै अध्यापकः उपहारान् दास्यति ।
7. Let's see what will happen.
   द्रक्ष्यामः किं भविष्यति ।
8. The boys are sure to ask me why I did not come yesterday to school.
   निश्चयेन बालकाः मां प्रक्ष्यन्ति यत् अहं ह्यः किमर्थं पाठशालां न आगच्छम् ।
9. Boys will become adolescents.
   बालकाः युवकाः भविष्यन्ति ।
10. She will wait at the bus stop for me at 2:00.
    सा मह्यं द्विवादने लोक्स्थानके स्थास्यति ।

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Lesson 42. Active and Passive Voice in Sentence Constructions.

Back to school!! Do you remember converting
a) The boy does the work(Active)..... into
b) The work is being done by the boy? (Passive)

Let us first recall the art of constructing sentences in the Active voice... the कर्तरि वाक्य रचना ।

Here is what we have been doing all this while.....

1. Selecting the person who does the work from the प्रथमा विभक्ति ।
2. Making sure that the verb and the subject agree.
3. Selecting the object to the verb from the द्वितीया विभक्ति ।
4. So in a sentence like "The boy is seeing a bird " we would first ask the question..."who is seeing" and place that *who*...the doer of the action in the प्रथमा विभक्ति । Then we would ask the question "what is the object that is being seen" and place that *what*....the object, into the द्वितीया विभक्ति । And then making sure the verb and subject agree, we would come up with.... बालकः खगं पश्यति।

   In an Active sentence construction, कर्तरि वाक्य रचना, the pride of place is given to the कर्ता, the subject. The verb, always preferring to be with the guy on top (yup, our verb is a true- blue -blood politician!) agrees firmly with the subject.

   Now, in a Passive sentence construction, कर्मणि वाक्यरचना (The bird is being seen by the boy) the object takes pride of place and is placed in the प्रथमा विभक्ति ।" By the boy" is naturally selected from the तृतीया विभक्ति । So far so good..... what does our verb do?

1. He gets political.
2. Changes sides.
3. Joins hands with the object.

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4. Decides to agree with it.
5. In his new avataar, adds a य to his root धातु । THEN drops his P.P. leanings (if he is a P.P.) and becomes A.P. by adding the A.P. प्रत्यय । All the A.P. guys remain A.P.

   EXAMPLE: बालकः खगं पश्यति, is converted into बालकेन खगः दृश्यते।
   Let's examine this again:
   1. "By the boy" has become: "बालकेन"... the प्रथमा विभक्ति is converted into the तृतीया विभक्ति ।
   2. The object becomes All Important and now falls into the प्रथमा विभक्ति । खगं gets converted into खगः।
   3. The root dhaatu of पश्य is दृश् । Add a य to this root धातु । That makes it दृश्य । Now add the A.P. प्रत्यय ..... since the खगः (object turned subject) is singular, the verb also remains singular and gets converted into दृश्यते । Naturally the tense remains the same. If the P.P. verb is in the present tense, you use the present tense verb forms of the A.P. in the कर्मणि वाक्य रचना ।
   4. IF the boy were looking at two birds, the कर्तरि वाक्य रचना would become बालकः खगौ पश्यति and the कर्मणि वाक्य रचना would become बालकेन खगौ दृश्येते।
   5. IF he were looking at many birds the कर्तरि वाक्य रचना would become बालकः खगान् पश्यति and the कर्मणि वाक्य रचना would become बालकेन खगाः दृश्यन्ते।
   6. Now, what if the verb were an A.P ? No problem. बालकेन ग्रन्थः लभ्यते । बालकेन ग्रन्थौ लभ्येते । बालकेन ग्रन्थाः लभ्यन्ते । लभते gets converted into लभ्यते ।The य in the middle, helps you recognize the verb to be a कर्मणि form.

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7. If the A.P. form already has a य in the middle when it is conjugated....for example विद् - विद्यते to be , you do not need to add another य . The कर्तरि and कर्मणि forms are both the same.
8. Since the य is already added to the future tense forms of verbs, the य needn't be added twice. For example गमिष्यति becomes गमिष्यते and not गमिष्ययते ।

Note:
Dhaatus are divided into सकर्मक and अकर्मक verbs. सकर्मक are those verbs that answer the question " what." For example: रक्ष् (रक्षति)"Protect what" can be very easily answered.
But a dhaatu like स्था (तिष्ठति) cannot answer the question "what"..... *"Stand what"? Therefore* it becomes an अकर्मक verb.
A sentence like : The boy stands .... is a कर्तरि वाक्य रचना ।
The passive form would be : It is being stood by the boy.... a ridiculous sentence but perfectly accurate in Sanskrit. The कर्मणि वाक्य रचना would be बालकेन स्थीयते । This kind of कर्मणि वाक्य रचना with an अकर्मक dhaatu is called the भावे प्रयोग ।The "emotion", the "feeling" of the passive voice is there is it not? therefore the use of the word "भाव " .
Question 1. Why did स्था become स्थीयते and not स्थायते ????
Answer 1. Note how most root dhaatus ending with the आ मात्रा turn into the ई मात्रा before converting into the कर्मणि form.... refer to Supplement 34.

No, it is not as difficult as it looks. The advantages of the कर्मणि वाक्य रचना are innumerable.

1. Since the verb now follows the object turned subject, one needs to only remember the singular, dual and the plural forms of the प्रथम पुरुष of the A.P. forms . Simply put...one needs to remember

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the प्रत्यय s.... ते, एते and अन्ते ।These forms go with all nouns and pronouns in the तृतीया विभक्ति so all one needs to do is....
मया खगः दृश्यते , त्वया खगः दृश्यते , तेन खगः दृश्यते , छात्रैः खगः दृश्यते , बालिकाभिः खगः दृश्यते ....

2. Instead of learning 9 forms of P.P. and A.P. verbs each, we now bring it down to just 3 .
3. Multiply it by the 5 लकार s and we get 15 forms(just A.P.) that we have to know as against 90(P.P. and A.P.)....if we choose to do just the कर्तरि वाक्य रचना।.....This happens about 99% of the time....
4. Now the bad news: What do you do with a sentence like, " The lion sees me?" Naturally ... सिंहः मां पश्यति ।
   I am being seen by the lion = सिंहेन अहं दृश्ये ।The verb HAS to agree with the प्रथमा विभक्ति ।
5. Therefore, my dears, 1% of the time you will need 45 forms in the कर्मणि as well. (i suppose i am rather mean...but you must hand it to me....i am mean only in small doses.)

Not to worry. Check out Supplement 33. It will give you all the 45 forms of the dhaatu in the passive voice.
Supplement 34....Column 4...will tell you the प्रथम पुरुष एकवचन forms in the present tense. Use Supplement 33 along with Supplement 34 to conjugate the verbs in all its tenses and moods.

It is not enough to know this intellectually..... we must work on exercises to make sure that we have understood this completely. So every week, we are going to handle each of the लकार s for sufficient practice. As we work on each tense and mood, you will see how easy the whole thing really is.
So this week, let's concentrate on the present tense.
To conclude, here is a beautiful shloka from our Devi pujana to illustrate this passive construction:

अपराधसहस्राणि क्रियन्तेऽहर्निशं मया ।

दासोऽयमिति मां मत्वा क्षमस्व परमेश्वरि ॥

A thousand mistakes are being done day and night by me.
Considering me your servant, forgive me O Parameshwari.

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Lesson 42 A. कर्मणि वाक्य रचना Present tense forms.

Translate each of the following sentences first into the कर्तरि and then into कर्मणि । One has been done for you:

1. The boy is eating a fruit. बालकः फलं खादति ।
   The fruit is being eaten by the boy. बालकेन फलं खाद्यते ।
2. The woman is wearing a saree.
3. The girl is reading two books.
4. The writer is writing many articles.
5. The writers are writing many articles.
6. The two writers are writing many articles.
7. The man obtains blessings.
8. The devotees obtain blessings.
9. Ganesh eats modaks.
10. The devotees do namaskaar to the Lord.
11. The women tolerate unhappiness.
12. The boy touches the horse.
13. I touch the horse.
14. The horse sees me.
15. The horse sees you.
16. The student goes to the village.
17. The men go to the village.
18. The girl falls.
19. The girls fall.
20. The beggar begs for wealth.
21. The girl stands.
22. The girls stand.
23. The teacher asks a question.
24. The king drinks the milk.
25. The mother gives food.
26. The father sells grain.
27. The volunteer does the work.
28. The volunteers do the work.

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Lesson 42 B. Answers to Lesson 42 A.

1. The boy is eating a fruit.
   बालकः फलं खादति ।
   The fruit is being eaten by the boy.
   बालकेन फलं खाद्यते ।

2. The woman is wearing a saree.
   महिला शाटिकां धारयति ।
   The saree is being worn by the woman.
   महिलया शाटिका धार्यते ।

3. The girl is reading two books.
   बालिका पुस्तके पठति ।
   Two books are being written by the girl.
   बालिकया पुस्तके पठ्येते ।

4. The writer is writing many articles.
   लेखकः लेखान् लिखति ।
   Many articles are being written by the writer.
   लेखकेन लेखाः लिख्यते ।

5. The writers are writing many articles.
   लेखकाः लेखान् लिखन्ति ।
   Many articles are being written by the writers.
   लेखकैः लेखाः लिख्यन्ते ।

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6. The two writers are writing many articles.
लेखकौ लेखान् लिखतः ।
Many articles are being written by the two writers.
लेखकाभ्यां लेखाः लिख्यन्ते ।

7. The man obtains blessings.
पुरुषः आशीर्वादान् लभते ।
Blessings are being obtained by the man.
पुरुषेण आशीर्वादाः लभ्यन्ते ।

8. The devotees obtain blessings.
भक्ताः आशीर्वादान् लभन्ते ।
Blessings are being obtained by the devotees.
भक्तैः आशीर्वादाः लभ्यन्ते ।

9. Ganesh eats modaks.
गणेशः मोदकान् खादति ।
The modaks are being eaten by Ganesh.
गणेशेन मोदकाः खाद्यन्ते ।

10. The devotees do namaskaar to the Lord.
भक्ताः देवं वन्दन्ते/नमन्ति ।
The Lord is being done namaskaar to by the devotees.
भकतैः देवः वन्द्यते/नम्यते ।

11. The women tolerate unhappiness.
महिलाः दुःखं सहन्ते ।
Unhappiness is being tolerated by the women.
महिलाभिः दुःखं सह्यते ।

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12. The boy touches the horse.
बालकः अश्वं स्पृशति ।
The horse is being touched by the boy.
बालकेन अश्वः स्पृश्यते ।

13. I touch the horse.
अहं अश्वं स्पृशामि ।
The horse is being touched by me.
मया अश्वः स्पृश्यते ।

14. The horse sees me.
अश्वः मां पश्यति ।
I am being seen by the horse.
अश्वेन अहं दृश्ये ।

15. The horse sees you.
अश्वः त्वां पश्यति ।
You are being seen by the horse.
अश्वेन त्वं दृश्यसे ।

16. The student goes to the village.
छात्रः ग्रामं गच्छति ।
The village is being gone to by the student (yipes!!!)
छात्रेण ग्रामः गम्यते ।

17. The men go to the village.
पुरुषाः ग्रामं गच्छन्ति ।
The village is being gone to by the men.
पुरुषैः ग्रामः गम्यते ।

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18. The girl falls.

बालिका पतति ।

It is being fallen by the girl. (oh dear.)

बालिकया पत्यते ।

19. The girls fall.

बालिकाः पतन्ति ।

It is being fallen by the girls.

बालिकभिः पत्यते ।

20. The beggar begs for wealth

याचकः धनं याचते

The wealth is being begged for by the beggar.

याचकेन धनं याच्यते ।

21. The girl stands.

बालिका तिष्ठति ।

It is being stood by the girl.

बालिकया स्थीयते ।

22. The girls stand.

बालिकाः तिष्ठन्ति ।

It is being stood by the girls.

बालिकभिः स्थीयते ।

23. The teacher asks a question.

अध्यापकः प्रश्नं पृच्छति ।

A question is being asked by the teacher.

अध्यापकेन प्रश्नः पृच्छ्यते ।

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24. The king drinks the milk.
नृपः दुग्धं पिबति ।
The milk is being drunk by the milk.
नृपेण दुग्धं पीयते ।

25. The mother gives food.
अम्बा भोजनं यच्छति ।
The food is being given by the mother.
अम्बया भोजनं दीयते ।

26. The father sells grain.
पिता धान्यं विक्रीणाति ।
The grain is being sold by the father.
पित्रा धान्यं विक्रीयते ।

27. The volunteer does the work.
स्वयंसेवकः कार्यं करोति ।
Work is being done by the volunteer.
स्वयंसेवकेन कार्यं क्रियते ।

28. The volunteers do the work.
स्वयंसेवकाः कार्यं कुर्वन्ति ।
Work is being done by the volunteers.
स्वयंसेवकैः कार्यं क्रियते ।

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Lesson 43. Passive Constructions in लोट् लकार ।

There seem to be no need of instructions since all have been given in Lesson 42. i must ask you to have a look at some of our shlokas from the Shiva, Devi and the Guru Pujana-s where passive constructions in लोट् लकार are quite apparent. Just read through, i do not expect that the shlokas will be completely clear. But i do want you to notice how the same shloka can be used by any person or by any number of people simply because the passive voice has been used and the "by whom" has not been specified.

For recognition ONLY.

Devi Pujana

आसनम् -

सदाशिवाङ्क-संस्थाने सर्वाधारे महेश्वरि ।
सर्वतत्वमयं दिव्यमासनं प्रतिगृह्यताम् ॥

स्नानम् -

साध्वीनामग्रतोगण्ये साधुसङ्घ-समाद्रुते ।
सर्वतीर्थमयं तोयं स्नानार्थं प्रतिगृह्यताम् ॥

गन्धः -

कर्पूरागरुसंयुक्तं कपालिप्राणनायिके ।
कस्तूरीतिलकं गन्धं सर्वाङ्गे प्रतिगृह्यताम् ॥

ताम्बूलम् -

ताम्बूल-मुक्तिकाचुर्ण-कर्पूरादि-समन्वितम् ।
जिव्हा-जाड्योच्छेदकरं त्रिपुरे प्रतिगृह्यताम् ॥

प्रार्थनापूर्वक क्षमापनम् -

अज्ञानाद्विस्मृतेर्भ्रान्त्या यन्न्यूनमधिकं कृतम् ।
तत्सर्वं क्षम्यतां देवि प्रसीद परमेश्वरि ॥

Shiva Pujana:

नैवेद्यं -

नैवेद्यं षड्रसोपेतं विषाशनघृतान्वितम् ।
मधुक्षीरापूपयुक्तं गृह्यतां सोमशेखर ॥

ताम्बूलम् -

नागवल्लीदलैः पूगैः नानाचूर्णैश्च संयुतम् ।
नागेन्द्रहार ताम्बूलं मुखामोदं च गृह्यताम् ॥

दक्षिणा -

धनदाधिप देवेश दक्षिणाद्रव्यमुत्तमम् ।
यथाशक्ति मया दत्तं गृह्यतां वृषभध्वज ॥

प्रार्थनापूर्वक क्षमापनम् -

यदक्षरं पदं भ्रष्टं मात्राहीनं च यद्भवेत् ।
तत्सर्वं क्षम्यतां देव प्रसीद परमेश्वर ॥

Guru Pujana:

स्नानम् -

सर्वशास्त्रमयं तोयं सादानिर्मुक्तकल्मष ।
श्रद्धानद्याः समानीतं स्नानार्थं प्रतिगृह्यताम् ॥

वस्त्र -

मायाचित्रपटाच्छन्ननिजगुह्योरुतेजसे ।
ममश्रद्धाभक्तिवासयुग्मं देशिक गृह्यताम् ॥

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चन्दन-अक्षत -

महावाक्योत्थविज्ञानं -गन्धाढयं तापमोचनम् ।

विलेपनं गुरुश्रेष्ठ चन्दनं प्रतिगृह्यताम् ॥

ताम्बूल-दक्षिणा -

जीवब्रह्मैक्यविज्ञान-तृप्तायगुरुमूर्तये ॥

जीवनमुक्तिसुखाकारं ताम्बूलं प्रतिगृह्यताम् ॥

Passive sentences can thus be created in every tense and mood. We could have devoted the next three weeks to the past tense, the future and the vidhilin...but it will only amount to an intellectual exercise of sorts. The passive structure in the past tense and the vidhilin can be done in a much simpler manner... and *that* which is constantly in use in conversational Sanskrit. This is done by the use of Participles.

But before we get into that, we need to learn the noun declensions of मरुत् and भगवत् which will help us to handle the "Participle Lesson."

So next week... मरुत् and भगवत्

****

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Lesson 43 A.

Exercises with Passive Constructions in लोट् लकार ।

Translate, first into the कर्तरि and then into the कर्मणि । One has been done for you. (Sentences 1 -6 and 10...imagine addressing this to any one of these: त्वम् , भवान् , भवती)

1. See the bird. खगं पश्यतु ।

   Let the bird be seen. खगः दृश्यताम् ।
2. Accept this gift.
3. Eat the meal.
4. Write the letter.
5. Write the two letters.
6. Write the many letters.
7. You, read the book. (use ग्रन्थ M)
8. All of you, read the book. (use ग्रन्थ M)
9. The two of you, read the book. (use ग्रन्थ M)
10. Cook the food.
11. You, drink the milk.
12. (He) Drink the milk.
13. (The two of them) Drink the milk.
14. (All of them)Drink the milk.
15. (I) Beg for knowledge.
16. (The two of us)Beg for knowledge.
17. (All of us) Beg for knowledge.
18. (I) See you.
19. (You)See me.
20. Give me the book. (use ग्रन्थ M) (Note: the other vibhaktis in the active remain the same in the passive. Only the object and the subject jump around.)
21. (You) Give me the book.
22. (He) Give me the book.

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23.(They) Give me the book.
24.(All of you) Give me the book.
25.(The two of them) Give me the book.
26.(The two of you) Give me the book.

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Lesson 43 B. Answers to Lesson 43A.

1. See the bird.
   खगं पश्यतु ।
   Let the bird be seen.
   खगः दृश्यताम् ।
2. Accept this gift.
   एतद् उपहारं गृहाण / गृह्णातु ।
   Let this gift be accepted.
   एषः उपहारः गृह्यताम् ।
3. Eat the meal.
   भोजनं खाद / खादतु ।
   Let the meal be eaten.
   भोजनं खाद्यताम् ।
4. Write the letter.
   पत्रं लिख / लिखतु ।
   Let the letter be written.
   पत्रं लिख्यताम् ।
5. Write the two letters.
   पत्रे लिख / लिखतु
   Let the two letters be written.
   पत्रे लिख्येताम् ॥
6. Write the many letters.
   पत्राणि लिख / लिखन्तु ।
   Let the many letters be written.
   पत्राणि लिख्यन्ताम् ।
7. You, read the book.
   त्वं ग्रन्थं पठ ।
   Let the book be read by you.
   त्वया ग्रन्थः पठ्यताम् ।

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8. All of you, read the book.
   यूयं ग्रन्थं पठत ।
   Let the book be read by all of you.
   युष्माभिः ग्रन्थः पठ्यताम् ।
9. The two of you, read the book.
   युवां ग्रन्थं पठतम् ।
   Let the book be read by two of you.
   युवाभ्यां ग्रन्थः पठ्यताम् ।
10. Cook the food.
    भोजनं पच / पचतु ।
    Let the food be cooked.
    भोजनं पच्यताम् ।
11. You, drink the milk.
    त्वं दुग्धं पिब ।
    Let the milk be drunk by you.
    त्वया दुग्धं पीयताम् ।
12. (He) Drink the milk.
    सः दुग्धं पिबतु ।
    Let the milk be drunk by him.
    तेन दुग्धं पीयताम् ।
13. (The two of them) Drink the milk.
    तौ दुग्धं पिबताम् ।
    Let the milk be drunk by the two of them.
    ताभ्यां दुग्धं पीयताम् ।
14. (All of them) Drink the milk.
    ते दुग्धं पिबन्तु ।
    Let the milk be drunk by all of them.
    तैः दुग्धं पीयताम् ।
15. (I) Beg for knowledge.
    अहं विद्यां याचै ।

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Let knowledge be begged for by me.
मया विद्या याच्यताम् ।

16. (The two of us) Beg for knowledge.
आवां विद्यां याचावहै ।

Let knowledge be begged for by the two of us.
आवाभ्यां विद्या याच्यताम् ।

17. (All of us) Beg for knowledge.
वयं विद्यां यचामहै ।

Let knowledge be begged for by all of us.
अस्माभिः विद्या याच्यताम् ।

18. (I) See you.
अहं त्वां पश्यानि ।

Let you be seen by me.
मया त्वं दृश्यस्व ।

19. (You) See me.
त्वं मां पश्य ।

Let me be seen by you.
त्वया अहं दृश्यै ।

20. Give me the book.
मह्यं ग्रन्थं ददातु ।

Let me be given the book.
मह्यं ग्रन्थः दीयताम् ।

21. (You) Give me the book.
त्वं मह्यं ग्रन्थं देहि ।

Let me be given the book by you.
त्वया मह्यं ग्रन्थः दीयताम् ।

22.(He) Give me the book.
सः मह्यं ग्रन्थं ददातु ।

Let me be given the book by him.
तेन मह्यं ग्रन्थः दीयताम् ।

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23.(They) Give me the book.

ते मह्यं ग्रन्थं ददतु ।

Let me be given the book by them.

तैः मह्यं ग्रन्थः दीयताम् ।

24.(All of you) Give me the book.

यूयं मह्यं ग्रन्थं ददतु ।

Let me be given the book by all of you.

युष्माभिः मह्यं ग्रन्थः दीयताम् ।

25.(The two of them) Give me the book.

तौ मह्यं ग्रन्थं दत्ताम् ।

Let me be given the book by the two of them.

ताभ्यां मह्यं ग्रन्थः दीयताम् ।

26.(The two of you) Give me the book.

युवां मह्यं ग्रन्थं दत्तम् ।

Let me be given the book by the two of you.

युवाभ्यां मह्यं ग्रन्थः दीयताम् ।

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Summing up Month 9.

By the end of Month 9, you would know:

1. The future tense conjugations in both P.P. and A.P.
2. The study and the construction of sentences in the Passive voice.
3. Passive voice sentence constructions in both the Present tense and the Imperative mood..

Much as our list seems rather tiny, we have studied a very important area in Sanskrit Grammar. As you move over the next few weeks, you will see what i mean. Please do get in touch with us if ever you feel the need to clarify a learning point.

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Lesson 44. Takaaranta words.

Here is a list of तकारान्त words. To help you decline them, Supplement 36 is up on the site too.
Masculine and feminine words that are declined in the same manner:
मरुत् wind M, भूभृत् king/ mountain M, दिनकृत् day M , भगवत् The Lord M, हनुमत् Hanumaan M, भवत् You(with respect) M, सरित् river F, योषित् a young woman F, विद्युत् Lightening F.
Neuter words are declined like जगत् world N.....वियत् sky N , बृहत् big,

There are a few adjectives like
महत् big/great, गुणवत् full of good qualities, धनवत् rich, बुद्धिमत् intelligent, धीमत् intelligent, श्रीमत् rich/one with prosperity, auspiciousness etc, आयुष्मत् long lived one, and other adjectives like कीयत् how much, इयत् this much,यावत् as much, तावत् that much.... are declined like भगवत् if Masculine , like जगत् if N and like नदी if Feminine. The feminine forms would be महती, गुणवती, धनवती, बुद्धिमती , धीमती , श्रीमती, आयुष्मती , कीयती, इयती, यावती, तावती ।
The three forms भगवत् , जगत् and नदी are extremely important. You need to memorize them. Please do make an attempt to do so.

Two words that you will constantly in your conversation are भवान् and भवती । They mean "you" but are the you forms of respect as in the Hindi "आप "। Though they mean "you" they are not put into the मध्यम पुरुष । Instead they take the प्रथम पुरुष and you will be making sentences like.... भवान् गच्छति । भवती गच्छति । भवान् मोदकं खादतु । भवती जलं पिबतु । भवान् अगच्छत् । भवती पिबेत् । भवान् पठिष्यति । भवती कार्यं करिष्यति।

i hope that i have been able to put that idea across clearly. Over to the exercises.

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Lesson 44 A. Exercises with Takaaranta words.

Translate using भवत्

1. Are you a doctor?
2. What is your name?
3. All of you, please sit down.
4. This book is being read by you.
5. She will not be angry with you.
6. Does the teacher have faith in you?
7. I think that he is afraid of you.
8. Who is Shekhar amongst you?
9. He will tell you tomorrow.
10. She sees you.

Translate:

1. The rich man is going to the market with the intelligent man.
2. Ramesh is going to school with the Ones who have good qualities.
3. The water of the river is clean.
4. The world is beautiful.
5. The big building's name is "Laxmi Narayan Sadan."
6. The great river flows fast.
7. The clever people's meeting is here in this auditorium.
8. The big book is on the table. (Use both ग्रन्थ M and पुस्तक N)
9. I will tell you a great story.
10. The Himalayas are the greatest among the mountains in the world.

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Lesson 44 B- Answers to Lesson 44 A.

Translate using भवत्

1. Are you a doctor?
   भवान् वैद्यः किम् ?
2. What is your name?
   भवतः नाम किम् ?
3. All of you, please sit down.
   भवन्तः कृपया उपविशन्तु ।
4. This book is being read by you.
   एतं पुस्तकं भवता पठ्यते ।
5. She will not be angry with you.
   सा भवते न कुप्यति ।
6. Does the teacher have faith in you?
   अध्यापकस्य विश्वासः भवति अस्ति किम् ?
7. I think that he is afraid of you.
   अहं चिन्तयामि यत् सः भवतः भयम् अनुभवति ।
8. Who is Shekhar amongst you?
   भवत्सु कः शेखरः ?
9. He will tell you tomorrow.
   सः भवते श्वः कथयिष्यति ।
10. She sees you.
    सा भवन्तं पश्यति ।

Translate:

1. The rich man is going to the market with the intelligent man.
   धनवान् बुद्धिमता सह आपणं गच्छति ।
2. Ramesh is going to school with the Ones who have good qualities.
   रमेशः गुणवद्भिः सह पाठशालां गच्छति ।
3. The water of the river is clean.
   सरितः जलं स्वच्छम् अस्ति ।
4. The world is beautiful.
   जगत् सुंदरम् अस्ति ।

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5. The big building's name is "Laxmi Narayan Sadana."
   महतः भवनस्य नाम लक्ष्मी-नारायण-सदनम् ।
6. The great river flows fast.
   महती सरित् शीघ्रं वहति ।
7. The clever people's meeting is here in this auditorium.
   बुद्धिमतां सम्मेलनम् अत्र एतस्मिन् सभागृहे अस्ति ।
8. The big book is on the table. (Using both ग्रन्थ M and पुस्तकम् N)
   महत् पुस्तकम् उत्पीठिकायाः उपरि /उत्पीठिकायाम् अस्ति ।
   महान् ग्रन्थः उत्पीठिकायाः उपरि /उत्पीठिकायाम् अस्ति ।
9. I will tell you a great story.
   अहं भवते महतीं कथां कथयिष्यामि ।
10. The Himalayas are the greatest among the mountains in the world.
    जगति भूभृत्सु हिमालयाः महान्तः।

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Lesson 45. The Study of Active Past Participles.

Over the last few months, our study of nouns and verbs has brought out a very important point: A root word can only be used in a sentence IF a suffix has been added. A suffix = प्रत्ययः

The प्रत्ययः is one which if added to a धातु changes the धातु into a noun, an adjective or an indeclinable.

One of the प्रत्ययः s is called the कृदन्त प्रत्ययः ।

You are already familiar with 2 of the 5 कृदन्त प्रत्यय , though they have so far not been introduced as so. The त्वान्त / ल्यबन्त and तुमन्त avyayas are कृदन्त s.

Let's appoint पठ् as our guinea pig. Through the use of this dhaatu, let's try and understand how the participle works. We can then apply it to all the other dhaatus.

पठ् has 5. कृदन्त forms.

1. The त्वान्त / ल्यबन्त .. पठित्वा, संपठ्य । Gerund
2. The तुमन्त .. पठितुम् Infinitive
3. The Past Participle, both Active and Passive.
4. The Potential Participle.
5. The Present Participle both Active and Passive.

Don't let these terms scare you. We'll concentrate on each one in turn and get the boogeyman out of them.

You know Points 1 and 2. You also know the active and the passive sentence constructions ....now let's see how the use of Point 3, helps us simplify sentence structures in the Past tense. First a quick recall of what we already know:

पठ् To read/study

सः अपठत् । He read. (Past tense, active)

सः पाठम् अपठत् । He read a lesson. (Past tense, active)

तेन पाठः अपठ्यत । A lesson was read by him. (Past tense, passive)... please make sure you have understood the formation of passive sentences before you continue any further.

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In the above three sentences, the dhaatu पठ् is in the form of a verb. When used as a participle, it becomes an adjective and follows the noun in three areas.. gender लिङ्ग, number वचन ,and declension विभक्ति ।

पठ् as a participle, takes the root past participle form: पठित । Supplement 37. gives you the root past participle forms of the dhaatu to help you further form the Active Past Participle AND the Passive Past Participle. You have already seen how the Gerund and the Infinitive of that root form is formed.... पठित्वा, पठितुम् ।These forms are avyayas. Let's study the past participle in sections:

The Active Past Participle:

The same root form पठित, is used as the The Active Past Participle AFTER the प्रत्यय "वत्" or "वती" is further added to it. The root form for पठ् as the active past participle becomes पठितवत् । NOW, it is an adjective. It is declined in the three genders as a Takaaranta word.

M= पठितवत् declined like भगवत् ।
F= पठितवती declined like नदी ।
N= पठितवत् declined like जगत् ।

So, instead of saying सः अपठत् , त्वम् अपठः , अहम् अपठम् i simply say सः पठितवान् , त्वं पठितवान् , अहं पठितवान् if all of us are men. Since सः , त्वं and अहं are all प्रथमा-विभक्ति , i have to use the same for the पठितवत् which is now an adjective.

If we are dealing with women, it becomes: सा पठितवती , त्वं पठितवती , अहं पठितवती ।

If there are two men involved, the sentences would become: तौ /बालकौ पठितवन्तौ ।युवां पठितवन्तौ । आवां पठितवन्तौ ।

If there are two women involved, the sentences would become: ते/बालिके पठितवत्यौ ।युवां पठितवत्यौ । आवां पठितवत्यौ ।

Many men: ते/बालकाः पठितवन्तः ।यूयं पठितवन्तः । वयं पठितवन्तः ।

Many women: बालिकाः पठितवत्यः । यूयं पठितवत्यः । वयं पठितवत्यः ।

Supplement 37. gives you the participle root forms of the dhaatu to help you form the Active Past Participle.

Let's work on only the प्रथमा विभक्ति forms this week to help build our foundation. A few examples are given below:

1. The boy read a book. बालकः पुस्तकं पठितवान् ।
2. The girl read a book. बालिका पुस्तकं पठितवती ।
3. The teacher (M) taught a lesson. अध्यापकः पाठं पाठितवान् ।
4. The teacher (F) taught a poem. अध्यापिका कवितां पाठितवती ।
5. The two men saw a bird. मनुष्यौ खगं दृष्टवन्तौ ।
6. The two women saw a bird. महिले खगं दृष्टवत्यौ ।
7. The many boys played with a ball. बालकाः कन्दुकेन क्रीडितवन्तः।
8. The many girls prayed to the Lord. बालिकाः देवं नतवत्यः ।

And with that you can, with the help of Supplement 37, try out the exercises in Lesson 45 A.

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Lesson 45 A. Exercises with the Active Past Participle.

Nouns/Pronouns	Verbs	Avyayas	Adjectives.
लोकयानस्थानक bus-stop N			
प्रमाणपत्र certificate N			
इन्द्रचाप rainbow N			
वक्तृ speaker M			
विज्ञान Science N			

Translate:

1. The priest worshipped the Lord.
2. The boy went.
3. The men stood near the bus-stop.
4. The women wore sarees.
5. The volunteers did the work.
6. The two girls wrote the lessons in their books.
7. The student obtained the certificate from the president of the work-place.
8. When the mother called, the boys got up and sat on the bed.
9. The mother told the daughter a story.
10. The father cleaned the floor with a clean cloth.
11. The two boys ate the fruits.
12. The two girls ate the bananas.
13. The cloud thundered in anger during the rainy season.
14. Saarika sang a song for the people.
15. The man sat under a tree and thought.
16. The girl gave a book to the teacher.
17. The people saw the rainbow in the sky.
18. The Rishi meditated on the Lord in the morning.
19. The cook cooked the meal quickly.
20. The students studied before the exam.
21. The speaker spoke about Science.
22. The father placed the books on the table.
23. The people laughed when they heard the speaker's speech.

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Lesson 45 B. Answers to Lesson 45 A.

1. The priest worshipped the Lord.
   पुरोहितः देवम् अर्चितवान् ।
2. The boy went.
   बालकः गतवान् ।
3. The men stood near the bus-stop.
   नराः लोकयानस्थानकस्य समीपं स्थितवन्तः ।
4. The women wore sarees.
   महिलाः शाटिकाः धृतवत्यः ।
5. The volunteers did the work.
   स्वयंसेवकाः कार्यं कृतवन्तः ।
   स्वयंसेविकाः कार्यं कृतवत्यः ।
6. The two girls wrote the lessons in their books.
   बालिके तयोः पुस्तकयोः पाठान् लिखितवत्यौ ।
7. The student obtained the certificate from the president of the work-place.
   छात्रः कार्यालयस्य अध्यक्षात् प्रमाणपत्रम् आप्तवान् / प्राप्तवान् ।
8. When the mother called, the boys got up and sat on the bed.
   यदा माता आहूतवती, तदा बालकाः उत्थितवन्तः मञ्चे उपविष्टवन्तः च ।
9. The mother told the daughter a story.
   माता पुत्र्यै कथां कथितवती ।
10. The father cleaned the floor with a clean cloth.
    पिता तलं स्वच्छेन वस्त्रेण क्षालितवान् ।
11. The two boys ate the fruits.
    बालकौ फलानि खादितवन्तौ ।
12. The two girls ate the bananas.
    बालिके कदलीफलानि खादितवत्यौ ।
13. The cloud thundered in anger during the rainy season.
    मेघः वर्षाकाले कोपेन गर्जितवान् ।
14. Saarika sang a song for the people.
    सारिका जनेभ्यः गीतं गीतवती ।

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15.The man sat under a tree and thought.
पुरुषः वृक्षस्य अधः उपविष्टवान् चिन्तितवान् च ।

16.The girl gave a book to the teacher.
बालिका अध्यापकाय पुस्तकं दत्तवती ।

17.The people saw the rainbow in the sky.
जनाः आकाशे इन्द्रचापं दृष्टवन्तः ।

18.The Rishi meditated on the Lord in the morning.
ऋषिः प्रातःकाले देवं ध्यातवान् ।

19. The cook cooked the meal quickly.
सूदः भोजनं शीघ्रं पक्तवान् ।

20. The students studied before the exam.
छात्राः परीक्षायाः प्राक् पठितवन्तः ।
छात्राः परीक्षायाः प्राक् पठितवत्यः ।

21.The speaker spoke about Science.
वक्ता विज्ञानविषये उक्तवान् ।

22. The father placed the books on the table.
पिता उत्पीठिकायाः उपरि पुस्तकानि स्थापितवान् ।

23. The people laughed when they heard the speaker's speech.
यदा जनाः वक्तुः भाषणं श्रुतवन्तः तदा ते हसितवन्तः ।

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Lesson 46. The Active Past Participle. Part 2.

Read Only Series.

We have worked with the प्रथमा विभक्ति of the Active Past Participle. Let's see how else it is used in the other vibhaktis.

Naturally the Past talks about an action that has already been done and is complete: I saw the boy who went.

How would i translate this? Since the boy is the object here, i use the द्वितीया विभक्ति. Naturally i must use the object form of the word गतवत् which is गतवन्तं , so that i may ensure that the adjective matches the noun.

अहम् गतवन्तं बालकम् अपश्यम्।

अहं गतवन्तं बालकं दृष्टवान् ।

अहं गतवन्तं बालकं दृष्टवती ।

How does one translate sentences like: I saw the boy who had been going? I saw the boy who was going? I saw the boy who had gone?

First of all let's recall the English terms of Grammar.

1. Gone= simple past tense.
2. Has gone / Had gone = perfect past tense.
3. Was going = past continuous tense.
4. had been going = past perfect continuous tense.

Now, to get back to the topic on hand, Classical Sanskrit does not have separate verbs for the above four kinds of verbs. Continuous and perfect actions are represented by the simple tense itself.

For example, all the above past actions are translated in exactly the same way:

अहम् गतवन्तं बालकम् अपश्यम्।

अहं गतवन्तं बालकं दृष्टवान् ।

अहं गतवन्तं बालकं दृष्टवती ।

If you remember our very first few lessons: अहं गच्छामि is translated both as " I am going" and " I go."

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सः उपविष्टवता बालकेन सह पठितवान् । He studied with the boy who was sitting / He studied with the boy who had been sitting / He studied with the boy who sat./ He studied with the boy who had sat.
उक्तवत्याः लेखिकायाः नाम श्यामला । Shyamala is the name of the writer who was talking/ talked /who had been talking/ had talked.

Now let's have a look at something else:
I am talking to the girl who has spoken.

The 'has spoken" gives you the impression that the action has already been completed EVEN though the word " has" is in the sentence. Therefore it is translated as: अहम् उक्तवतीं बालिकां वदामि ।
सः क्रीडन्तं बालकं ताडितवान् । He hit the boy who played.
सा हसितवत्याः बालिकायाः मुखं दृष्टवती । She saw the face of the girl who laughed.

You can well imagine the forms the participle will take in the various vibhaktis, numbers and genders.

However, Sanskrit does accommodate the past continuous tense with the use of the Active Present Continuous Participles along with the Past tense forms of the अस् धातु । More about this later.

There is no need for exercises with this lesson. When we are through with our study of participles, we can go over all of it at one go and translate an entire story to see how they are all used. Please do go over the last three lessons again though. Then do write to me if you find that the topic needs re-teaching.

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Lesson 47. The study of Passive Past Participles.

Trust that you are now comfortable with the Active Past Participles. Shall we do a quick recall?

अहं बालकं दृष्टवती । I saw the boy.

(Please note that in this lesson, i plan to handle just the participles NOT the verb forms...)

Now let's first see how the passive structure reads:

The boy was seen by me.

Here the वत् प्रत्यय CANNOT be used . Its presence suggests the past tense BUT in ACTIVE sentence constructions.

If you recall, we added the वत् प्रत्यय to the root past participle form...a list of which is up in Supplement 37....to form the Active Past Participle. We use the same root form but NOW add a visarga OR an आ मात्रा OR a म् , to denote M, F and N respectively.

The masculine forms will be declined in all the vibhaktis, and numbers as राम

The feminine forms will be declined in all the vibhaktis, and numbers as माला

The neuter forms will be declined in all the vibhaktis, and numbers as वन ।

To make it clearer....

गत becomes गतः, गता, गतम् ।

दृष्ट becomes दृष्टः , दृष्टा , दृष्टम् ।

THESE, then become the passive past participle forms.

So i would translate "The boy was seen by me" as बालकः मया दृष्टः ।

Let's analyze this sentence a bit.

Recall: In a passive sentence, the object now falls into the प्रथमा विभक्ति ।

The subject falls into the तृतीया विभक्ति । The verb NOW follows the "object turned subject." Here, the participle "see" now has to follow the "object turned subject." (The participle acts as a verb, does it not? So it MUST follow the same rules the verb does.)

Our Active sentence would have given you a clue to what gender "I" am.

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दृष्टवती is feminine. Now in our Passive construction, since the participle HAS to follow the new subject, it becomes masculine and the sentence reads: बालकाः मया दृष्टाः । Please recall that our participles are like adjectives and can be M, F or N.

Let's have a look at a few more sentences:

I wrote an article. अहं लेखं लिखितवती / लिखितवान् ।

An article was written by me. मया लेखः लिखितः ।

He wrote a story. सः कथां लिखितवान् ।

A story was written by him. तेन कथा लिखिता ।

She wrote a poem. सा काव्यं लिखितवती ।

A poem was written by her. तया काव्यं लिखितम् ।

What is the advantage in using the past passive participle?

Well, since the participle follows the subject, it doesn't matter who the "actual" doer is..... that doer ALWAYS falls into the trutiya vibhakti and has nothing to do with the participle or the verb. Let's look at another example, this time using the verb form along with the participle to see how much easier the participle usage is.

She ate a fruit. सा फलम् अखादत् ।

A fruit was eaten by her. तया फलम् अखाद्यत । Here we need to remember the A.P. forms of the past tense . Why not a very simple: तया फलं खादितम् ?

1. He worshipped the Lord. सः देवम् अर्चितवान् ।
   The Lord was worshipped by him. तेन देवः अर्चितः ।
2. She worshipped the Lord. सा देवम् अर्चितवती ।
   The Lord was worshipped by her. तया देवः अर्चितः ।
3. He worshipped the Devi. सः देवीम् अर्चितवान् ।
   The Devi was worshipped by him. तेन देवी अर्चिता ।
4. She worshipped the Devi. सा देवीम् अर्चितवती ।
   The Devi was worshipped by her. तया देवी अर्चिता ।

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What happens to a sentence like : "The mother gave a book to the girl?"
Here is how you would make both Active and Passive sentences:
अम्बा बालिकायै ग्रन्थं दत्तवती ।

अम्बया बालिकायै ग्रन्थः दत्तः । ONLY the PRINCIPAL object and subject jump vibhaktis.....the participle naturally follows the "object turned subject" AND the rest of the words in the sentence remain as they are.

From the dwitiya onwards, these past participles take on the form of simple adjectives in active voice sentences. Here are a few examples..... see how i have used the various tenses....

1. It is written here.
   अत्र लिखितम् अस्ति ।
2. I will place the cleaned vessels on the table.
   अहं प्रक्षालितानि पात्राणि उत्पीठिकायां स्थापयिष्यामि ।
3. The bloomed lotus was white.
   विकसितं कमलं श्वेतम् आसीत् ।
4. He gave the grain to the irritated brahmin.
   सः कुपिताय ब्राह्मणाय धान्यं दत्तवान् / अयच्छत् ।

The exercises will deal with converting the active into the passive. Lesson 47 C should help you see how the past participles in the rest of the vibhaktis are used.
Honestly, with what we have done this month, it's been a giant leap forward in our understanding of Sanskrit. Next month will be just as enlightening.

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Lesson 47 A. Exercises with the Past Passive Participle.

Translate the sentences first(use the Active Past Participle....for further practice, you may try this exercise using the verb forms as well) and THEN convert them into the passive voice using the Past Passive Participle.

1. I remember the story.
2. Sheela sang a song.
3. Kishore saw the tree.
4. I received the news.
5. The students (M) understood the lessons.
6. The boys saw the movie.
7. The women cooked the meal.
8. The men washed the dishes.
9. The people watched television.
10. The girls asked the teacher questions.
11. The wealthy man gave the beggar a bag.

The next few sentences, since we have no specific subject in the Active sentences are best translated ONLY in the passive...you'll be surprised at how simple these translations really are.

12. Understood? (my most favourite one-worder....my students hear it all the time.)
13. Read the lesson?
14. Has the newspaper arrived?
15. Eaten your meal?
16. Seen this movie?
17. Has the bus gone?
18. Is the speech over?
19. Is the puja over?
20. Is the lesson over?

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Lesson 47 B. Answers to Lesson 47 A.

1. I remember the story.
   अहं कथां स्मृतवान् / स्मृतवती ।
   The story was remembered by me.
   मया कथा स्मृता ।

2. Sheela sang a song.
   शीला गीतं गीतवती ।
   A song was sung by Sheela.
   शीलया गीतं गीतम् ।

3. Kishore saw the tree.
   किशोरः वृक्षः दृष्टवान् ।
   The tree was seen by Kishore.
   किशोरेण वृक्षः दृष्टः ।

4. I received the news.
   अहं वार्तां प्राप्तवती / प्राप्तवान् ।
   The news was received by me.
   मया वार्ता प्राप्ता ।

5. The students (M) understood the lessons.
   छात्राः पाठान् अवगतवन्तः ।
   The lessons was understood by the students.
   छात्रैः पाठाः अवगताः । (the participle follows the "object turned subject" in number, gender and vibhakti.)

6. The boys saw the movie.
   बालकाः चित्रपटं दृष्टवन्तः ।
   The movie was seen by the boys.
   बालकैः चित्रपटः दृष्टः ।

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7. The women cooked the meal.
   महिलाः भोजनं पक्तवत्यः ।
   The meal was cooked by the women.
   महिलाभिः भोजनं पक्तम् ।

8. The men washed the dishes.
   पुरुषाः पात्राणि प्रक्षालितवन्तः ।
   The dishes were washed by the men.
   पुरुषैः पात्राणि प्रक्षालितानि ।

9. The people watched television.
   जनाः दूरदर्शनं दृष्टवन्तः ।
   Television was watched by the people.
   जनैः दूरदर्शनं दृष्टम् ।

10. The girls asked the teacher questions.
    बालिकाः अध्यापकं प्रश्नान् पृष्टवत्यः ।
    Questions were asked by the girls to the teacher.
    बालिकभिः अध्यापकं प्रश्नाः पृष्टाः । (the "principal" object becomes the subject... the other objects in the sentence do not change.)

11. The wealthy man gave the beggar a bag.
    धनिकः याचकाय स्यूतं दत्तवान् ।
    The beggar was given a bag by the wealthy man.
    धनिकेन याचकाय स्यूतः दत्तः ।

12. Understood?
    ज्ञातम् ?

13. Read the lesson?
    पाठः पठितः ?

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14.Has the newspaper arrived?
वृत्तपत्रम् आगतम् ?

15.Eaten your meal?
भोजनं खादितम् ?

16.Seen this movie?
एषः चित्रपटः दृष्टः ?

17.Has the bus gone?
लोकयानं गतम् ?

18.Is the speech over?
भाषणं समाप्तम् ?

19.Is the puja over?
पूजा समाप्ता ?

20.Is the lesson over?
पाठः समाप्तः ?

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Summing Up Month 10.

By the end of Month 10, you would have achieved the following:

1. Learnt the तकारन्त words….. you will be able to speak to and refer to people with the respectful भवान् and भवती ।
2. Learnt how to use the Active Past Participle. You would have recognized the simplicity of using these words instead of the Actual Past tense verb forms.
3. Learnt the use of the Past Passive Participle. Again, you will recognize how simple to use they are.

Next month will be our first few lessons in Sandhi. Trust you will enjoy those.

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Lesson 48. Introduction to Sandhi.

Ever tried to say प्रति and एक together as FAST as your tongue will allow? No? Well, try it. What did you get? प्रत्येक !!! My dears, what you have just done is a सन्धि ।

Classical Sanskrit came up with Sandhi and Samaas as a natural development of the spoken language.

Sandhi brings words together in the manner described above.

Here is how Samaas emerged.....What with every word having to be vibhaktiofied before being used, people felt that if root words were put together (without first adding the vibhakti) the whole worrisome effort of having to remember the vibhaktis could (almost but not quite) be dispensed with. For example, instead of saying रामस्य भ्राता for Ram's brother, why not just say रामभ्राता ?

Also, they were sure that people were smart enough to figure out the resultant new word. For example i could describe someone's doe eyed beauty by simply saying मृगलोचनी instead of a long and winding मृगस्य लोचने इव लोचने यस्याः सा ।

Do you see how simple it can really be? The difficulty is in breaking the Samaas and Sandhi to make words of sense. THAT, my dears, requires practice and we shall begin right now.

Sandhi and Samaas are HUGE topics to be covered all in one go. So it's easier on the brain, our one and only intellectual faculty, if we do a little bit at a time.

Let's handle just a little Sandhi today.

Sandhi is combining words arithmetically. You take the last letter of the first word and ADD it to the first letter of the next word to form a single word.

Naturally, the letters may be either vowels स्वर s or consonants व्यञ्जन s.

If you combine two swara-s, you have a स्वरसन्धिः ।

If you combine two vyanjana-s, you have a व्यञ्जनसन्धिः ।

And if a visarga is involved in the matchmaking, you have a विसर्गसन्धिः ।

Each sandhi is further divided into "sub" sandhis.
i wish to handle only the स्वरसन्धिः in the next few lessons. व्यञ्जनसन्धिः can be covered later.

स्वरसन्धिः

Have a look at the swaras:

अ आ इ ई उ ऊ ऋ ॠ ऌ ॡ ए ऐ ओ औ ।

Some of these are pronounced with very little effort. They take about a second to be spoken aloud. These are called ह्रस्वस्वराः and are...अ, इ, उ, ऋ, ऌ ।

Those that need two seconds to be pronounced are called दीर्घस्वराः and are... आ, ई, ऊ, ॠ, ॡ , ए , ऐ , ओ and औ ।
Sometimes, it is required to pronounce swaras three times longer than the ह्रस्वस्वराः and they are then called प्लुतस्वराः।
These are how they are represented: अ३, इ३, उ३, ऋ ३, ऌ३, ए३, ऐ३, ओ३ and औ३।

You will now see how आ is actually a longer pronunciation of अ. In that sense they become सवर्ण .....letters of the same kind/type.
इ and ई, उ and ऊ, ऋ and ॠ , ऌ and ॡ, each pair is a सवर्ण ।

Having understood this, we are in a position to study one form of स्वरसन्धिः called the सवर्णदीर्घसन्धिः ।

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1. सवर्णदीर्घसन्धिः

These are the rules to follow:

	First word ending in		Next word beginning with		Results in
1.	अ/आ	+	अ/आ	=	आ
2.	इ/ई	+	इ/ई	=	ई
3.	उ/ऊ	+	उ/ऊ	=	ऊ
4.	ऋ/ॠ	+	ऋ/ ॠ	=	ॠ

Now let's work with examples;

1. धर्म + अर्थः = धर्मार्थः ।

Do you remember that धर्म is actually a ध् + अ + र् + म् + अ ? Go back to Lesson 2 for a quick revision. The अ in धर्म adds to the अ in अर्थः to give the आ and arrives at the final word धर्मार्थः ।

वेद + अन्तः = वेदान्तः

च + अपि = चापि

दया + आनन्द = दयानन्द

विद्या + अर्थी = विद्यार्थी

देव + आलय = देवालय

2. मुनि + इन्द्रः = मुनीन्द्रः

हरि + ईशः = हरीशः

लक्ष्मी + ईश्वरः = लक्ष्मीश्वरः

मही + इन्द्रः = महीन्द्रः

3. Similarly you will have गुरु + उपदेशः = गुरोपदेशः ।

4. पितृ + ऋणम् = पितॄणम्

Shall we move onto our exercises?

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Lesson 48 A. Exercises with सवर्णदीर्घसन्धिः

Do the Sandhi of the following:

1. शङ्कर+ आश्रम =
2. कृष्ण + आनन्दः =
3. सदा + आनन्दः =
4. हिम + आलयः =
5. गिरि + ईशः =
6. श्री + ईशः =
7. पार्वती + ईक्षते =
8. गोदवरी + इति =
9. भानु +उदयः =
10. मधु + उल्लेखः =
11. पितृ + ऋणः =
12. मातृ + ऋकारः =

Do the सन्धिविच्छेदः of the following. One has been done for you:

गिरीश्वरः = गिरि + ईश्वरः

1. सुधीन्द्रः
2. सिंहासने
3. राजानुचरः
4. हिमालयः
5. कपीशः

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Lesson 48 B. Answers to Lesson 48 A.

सन्धि:

1. शङ्कर + आश्रमः = शङ्कराश्रमः
2. कृष्ण + आनन्दः = कृष्णानन्दः
3. सदा + आनन्दः = सदानन्दः
4. हिम + आलयः = हिमालयः
5. गिरि + ईशः =गिरीशः
6. श्री + ईशः =श्रीशः
7. पार्वती + ईक्षते = पार्वतीक्षते
8. गोदवरी + इति = गोदवरीति
9. भानु +उदयः = भानूदयः
10. मधु + उल्लेखः = मधूल्लेखः
11. पितृ + ऋणः = पितृणः
12. मातृ + ऋकारः = मातृकारः

सन्धिविच्छेदः

1. सुधीन्द्रः= सुधी + इन्द्रः
2. सिंहासने = सिंह + आसने
3. राजानुचरः= राजा + अनुचारः
4. हिमालयः=हिम + आलयः
5. कपीशः= कपि + ईशः

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Lesson 49. गुणसन्धिः

In this sub-section of स्वरसन्धिः, we find an addition of swaras that are not सवर्ण ।

These are the rules to follow:

	First word ending in		Next word beginning with		Results in
1.	अ/आ	+	इ/ई	=	ए
2.	अ/आ	+	उ/ऊ	=	ओ
3.	अ/आ	+	ऋ/ॠ	=	अर्
4.	अ/आ	+	ऌ	=	अल्

Here are examples for each of them:

1. देव + इन्द्रः = देवेन्द्रः
2. सूर्य + उदयः = सूर्योदयः
3. सप्त + ऋषिः = सप्तर्षिः
4. तव+ ऌकारः = तवल्कारः

Shall we try our hand at गुणसन्धिः in Lesson 49 A?

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Lesson 49 A. Exercises with गुणसन्धिः

Do the Sandhi for the following:

1. महा + ईशः =
2. रमा + ईशः =
3. न + इति =
4. महा + ईश्वरः =
5. यमुना + उदकम् =
6. गच्छ +उपरि =
7. हित + उपदेशः =
8. चन्द्र + उदयः =
9. महा + ऋषिः =
10. राजा + ऋषिः =
11. कृष्ण + ऋद्धिः =
12. वर्षा + ऋतुः =
13. माला + ऌकारः =

Do the सन्धिविच्छेदः of the following.

1. उपेन्द्रः
2. तवोर्मिः
3. ब्रह्मार्षि
4. महोदयः
5. गङ्गोदकम्
6. चन्द्रोदयः
7. यमुनोर्मि
8. नरेशः
9. धर्मेन्द्रः
10. पुरुषोत्तमः

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Lesson 49 B. Answers to Lesson 49 A.

सन्धिः

1. महा + ईशः = महेशः
2. रमा + ईशः = रमेशः
3. न + इति = नेति
4. महा + ईश्वरः = महेश्वरः
5. यमुना + उदकम् = यमुनोदकम्
6. गच्छ + उपरि = गच्छोपरि
7. हित +उपदेशः = हितोपदेशः
8. चन्द्र + उदयः = चन्द्रोदयः
9. महा + ऋषिः = महर्षिः
10. राजा + ऋषिः = राजर्षिः
11. कृष्ण + ऋद्धिः = कृष्णर्द्धिः
12. वर्षा + ऋतुः = वर्षर्तुः
13. माला + ऌकारः = मालल्कारः

संन्धिविच्छेदः

1. उपेन्द्रः = उप + इन्द्रः
2. तवोर्मिः = तव + उर्मिः
3. ब्रह्मार्षि = ब्रह्मा + ऋषि
4. महोदयः = महा + उदयः
5. गङ्गोदकम् = गङ्गा + उदकम्
6. चन्द्रोदयः = चन्द्र + उदयः
7. यमुनोर्मि =यमुना + उर्मि
8. नरेशः = नर + ईशः
9. धर्मेन्द्रः = धर्म + इन्द्रः
10. पुरुषोत्तमः = पुरुष + उत्तमः

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Lesson 50. वृद्धिसन्धिः

Here we go a step further. We add अ/आ to the गुण to give us a वृद्धि ।
These are the rules to follow:

	First word ending in		Next word beginning with		Results in
1.	अ/आ	+	ए/ऐ	=	ऐ
2.	अ/आ	+	ओ/औ	=	औ

Here are examples for each of them:

1. एक + एकम् = एकैकम्
2. तस्य + ओदनः = तस्यौदनः

The exercises with the वृद्धिसन्धिः are in Lesson 50 A.

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Lesson 50 A. Exercises with the वृद्धिसन्धिः

सन्धिः

1. अत्र + एषः =
2. पश्य + एतत् =
3. गच्छ + एकत्र =
4. मनुष्य + ऐक्यम् =
5. सदा + एव =
6. सदा + ओजस्विता =
7. तथा + एव =
8. देव + औदार्यम् =
9. कार्य + औचित्यम् =
10. दुग्ध + ओदनम् =
11. मा + एवम् =
12. कृष्ण + औत्कण्ठ्यम् =
13. अद्य + एव =

सन्धिविच्छेदः

1. तवैश्वर्यम्
2. गङ्गौघः
3. ममौषधम्
4. महैश्वर्यम्
5. महौत्सुक्यम्
6. तत्रैकदा
7. यदैव
8. नैव
9. दृष्ट्वैतत्
10. राष्ट्रैक्यम्

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Lesson 50 B. Answers to Lesson 50 A.

सन्धिः

1. अत्र + एषः = अत्रैषः
2. पश्य + एतत् = पश्यैतत्
3. गच्छ + एकत्र = गच्छैकत्र
4. मनुष्य + ऐक्यम् = मनुष्यैक्यम्
5. सदा + एव = सदैव
6. सदा + ओजस्विता = सदौजस्विता
7. तथा + एव = तथैव
8. देव + औदार्यम् = देवौदार्यम्
9. कार्य + औचित्यम् = कार्यौचित्यम्
10. दुग्ध + ओदनम् = दुग्धौदनम्
11. मा + एवम् = मैवम्
12. कृष्ण + औत्कण्ठ्यम् = कृष्णौत्कण्ठ्यम्
13. अद्य + एव = अद्यैव

सन्धिविच्छेदः

1. तवैश्वर्यम् = तव + ऐश्वर्यम्
2. गङ्गौघः = गङ्गा + ओघः
3. ममौषधम् = मम + औषधम्
4. महैश्वर्यम् = महा + ऐश्वर्यम्
5. महौत्सुक्यम् = महा + औत्सुक्यम्
6. तत्रैकदा = तत्र + एकदा
7. यदैव = यदा + एव
8. नैव = न + एव
9. दृष्ट्वैतत् = दृष्ट्वा + एतत्
10. राष्ट्रैक्यम् = राष्ट्र + ऐक्यम्

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Summing Up Month 11.

This is probably the shortest summing up yet:
By the end of Month 11, you will know

1. Most of the Swara Sandhi.

Told you.

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Lesson 51. यण् सन्धिः

We have been dealing with the अ/आ so far. The rest of the swara-s can't wait to be discussed as well.
These are the rules to follow:

	First word ending in		Next word beginning with		Results in
1.	इ/ई	followed by	any other swara but for इ/ई	=	इ/ई changing to य्
2.	उ/ऊ	followed by	any other swara but for उ/ऊ	=	उ/ऊ changing to व्
3.	ऋ/ॠ	followed by	any other swara but for ऋ/ॠ	=	ऋ/ॠ changing to र्
4.	ऌ/ॡ	followed by	any other swara but for ऌ/ॡ	=	ऌ/ॡchanging to ल्

Then the changed swara of the first word gets added to the swara of the next word AGAIN to form a new letter.

Here are examples for each of them:

1. प्रति + एकम्

प्रत् + य् + एकम् = प्रत्येकम्

2. मनु+ अनन्तरम्

मन् + व् + अनन्तरम् = मन्वन्तरम्

3. पितृ +इच्छा

पित् + र् + इच्छा = पित्रिच्छा

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4. घस्लृ + आदेशः

घस् + ल् + आदेशः = घस्लादेशः

The exercises with the यण् सन्धि are in Lesson 51 A.

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Lesson 51 A. Exercises with the यण् सन्धिः ।

सन्धिः

1. प्रति + आहः =
2. अनु + अयः =
3. इति + आदि =
4. मातृ + आरतिः =
5. पितृ + आज्ञा =
6. मधु + अरिः =
7. तु + अर्थो =
8. अहनि + अहनि =
9. सु + आगतम् =
10. काष्ठानि + आनेतुम् =
11. अपि + अस्ति =
12. लृ + आकृतिः =

सन्धिविच्छेदः ।

1. यद्यपि
2. पितृंशः
3. साध्विदम्
4. स्मराम्यहं
5. वस्त्राण्युत्पादयति
6. इत्यपि
7. धात्रंशः
8. मध्वरिः
9. अत्युत्तमः
10. पार्वत्यधुना

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11. इत्याक्षिप्तः
12. भवत्वधुना

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Lesson 51 B. Answers to Lesson 51 A.

सन्धिः

1. प्रति + आहः = प्रत्याहः ।
2. अनु + अयः = अन्वयः ।
3. इति + आदि = इत्यादि ।
4. मातृ + आरतिः = मात्रारतिः ।
5. पितृ + आज्ञा = पित्राज्ञा ।
6. मधु + अरिः = मध्वरिः ।
7. तु + अर्थो = त्वर्थो ।
8. अहनि + अहनि = अहन्यहनि ।
9. सु + आगतम् = स्वागतम् ।
10. काष्ठानि + आनेतुम् = काष्ठान्यानेतुम् ।
11. अपि + अस्ति = अप्यस्ति ।
12. लृ + आकृतिः = लाकृतिः ।

सन्धि विच्छेदः

1. यद्यपि = यदि + अपि ।
2. पितृंशः = पितृ + अंशः ।
3. साध्विदम् = साधु + इदम् ।
4. स्मराम्यहम् = स्मरामि + अहम् ।
5. वस्त्राण्युत्पादयति = वस्त्राणि + उत्पादयति ।
6. इत्यपि = इति + अपि ।
7. धात्रंशः = धातृ + अंशः ।
8. मध्वरिः = मधु + अरिः ।
9. अत्युत्तमः = अति + उत्तमः ।
10. पार्वत्यधुना = पार्वती + अधुना ।
11. इत्याक्षिप्तः = इति + आक्षिप्तः ।
12. भवत्वधुना = भवति + अधुना ।

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Lesson 52. Yaantavaantaadesha-sandhi.

यान्तवान्तादेश-सन्धिः ।

	First word ending in		Next word beginning with		Results in
1.	ए	followed by	any swara	=	ए changing to अय्
2.	ऐ	followed by	any swara	=	ऐ changing to आय्
3.	ओ	followed by	any swara	=	ओ changing to अव्
4.	औ	followed by	any swara	=	औ changing to आव्

Then the changed swara of the first word gets added to the swara of the next word AGAIN to form a new letter.

Here are examples for each of them:

1. हरे +एतत्

हर् + अय् + एतत् = हरयेतत्

2. नै + अकः

न् + आय् + अकः = नायकः

3. विष्णो + एतत्

विष्ण्+ अव् + एतत् = विष्णवेतत्

4. पौ + अकः

प्+ आव् + अकः = पावकः

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Lesson 52 A. Exercises with the यान्तवान्तादेश-सन्धिः ।

Do the sandhi for the following:

1. हरे ए
2. तस्मै इदम्
3. गुरो आदिश
4. बालकौ आगतौ
5. वै इह
6. कटे उपवेशनम्
7. फले इच्छा
8. द्विशावहै आर्तिम्
9. करौ एतौ
10. भानो इह
11. नरौ उदारौ
12. तौ एकदा

सन्धिविच्छेदः

1. गुरुवुत्साहः
2. बालावोजस्विनो
3. जनयुत्कन्ठा
4. फलयिच्छा
5. छात्रावावगतवन्तौ

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Lesson 52 B. Answers to Lesson 52 A.

1. हरे ए = हरये
2. तस्मै इदम् = तस्मायिदम्
3. गुरो आदिश = गुरवादिश
4. बालकौ आगतौ = बालकावागतौ
5. वै इह = वायिह
6. कटे उपवेशनम् = कटयुपवेशनम्
7. फले इच्छा = फलयिच्छा
8. द्विशावहै आर्तिम् = द्विषावहायार्तिम्
9. करौ एतौ = करावेतौ
10. भानो इह = भानविह
11. नरौ उदारौ = नरावुदारौ
12. तौ एकदा = तावेकदा

सन्धिविच्छेदः

1. गुरुवुत्साहः = गुरो + उत्साहः
2. बालावोजस्विनो = बालौ + ओजस्विनौ
3. जनयुत्कन्ठा = जने + उत्कण्ठा
4. फलयिच्छा = फले + इच्छा
5. छात्रावावगतवन्तौ = छात्रौ + अवगतवन्तौ

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Lesson 53. A Glimpse of Vyanjana Sandhi.

When consonants join the joining bandwagon, we get, what you call, Vyanjana Sandhi..... व्यञ्जन-सन्धिः। One of the most frequently used sandhi is the जश्त्व-सन्धिः, We can do the rest of the व्यञ्जन-सन्धिः at a later date.

जश्त्व-सन्धिः (1) Go by these rules:
If a word ends with the first व्यञ्जन of the five वर्ग s (that is : either क्, च्, ट्, त् or प्) and is the followed by a word beginning with any swara then that व्यञ्जन of the first word gets transformed into the third व्यञ्जन of the same वर्ग . That is :

क् + any swara becomes ग्
च् + any swara becomes ज्
ट् + any swara becomes ड्
त् + any swara becomes द्
प् + any swara becomes ब्

Then it gets added to the swara of the next word again to form a new letter.

Try the exercises in 53 A.

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Lesson 53 A. Further exercises with Sandhi.

1. Do the sandhi of the following:

1. वाक् + ईशः =
2. दिक् + अम्बरः =
3. अच् + अन्तः =
4. सत् + आचारः =
5. जगत् + ईशः =
6. तत् + आनय =
7. मत्+ अङ्क =
8. सुप् + अन्तः =

2. Write the present and the past tense प्रथमपुरुष- एकवचन forms of these धातु s + the upasargas.

A good idea would be to go through the upasarga lesson again before you attempt to do this exercise.

This exercise will help you figure out how the sandhi rules are applied with the past tense of a dhatu with an upasarga .

Do remember, the अ is added to the root dhatu. That means that you will be adding upasarga + अ + dhatu for the past tense. One has been done for you.

(Try and repeat the entire क्रियापद , table to yourself just to hear what the words sound like....that will help you identify the words whenever you next hear them.)

The list is long, but for those of you who would like to improve your vocabulary, it is a treasure trove!

1. प्रति + वद् (to reply) प्रतिवदति , प्रत्यवदत् (प्रति +अ +वद्)
2. अनु + चर् (to imitate)
3. अनु + तप् (to repent)
4. वि + हर् (to wander)

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5. सम् + हर् (to kill)
6. अनु + नय् (to cajole)
7. उप + नय् (to wear the sacred thread)
8. आ + नय् (to bring)
9. निर् + नय् (use it as णय् decide)
10. अभि + नय् (to act)
11. परि + नय् (use it as णय् to wed.)
12. परि + पत् (to wander)
13. प्र + नि + पत् (to salute)
14. अनु + भू (भवति) to experience.
15. उद् + भू to rise
16. परा + भू to defeat
17. परि + भ्रम् to make a journey.
18. सम् + भ्रम् to be in a fix.
19. अधि + वस् to live.
20. वि + वह् to marry
21. सम् + वह् to massage.
22. प्र + सद् (सीदति = sit) to be pleased.
23. सम् + स्मृ (स्मरति) to recall carefully.
24. वि + स्मृ to forget.
25. अनु + कृ (करोति) to imitate.
26. अधि + कृ to take possession.
27. अप + कृ to act against someone.
28. उप + कृ to help
29. प्रति + कृ to decorate.
30. निर् +आ + कृ to remove.
31. अव + गम् (to understand)
32. उद् + गम् to rise.

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33. आ + गम् to come
34. उप + गम् to approach
35. अनु + गम् to follow
36. सम + आ + गम् to come together.
37. निर् + गम् to go away.
38. प्रति + गम् to go towards.
39. प्रति + आ + गम् to return.

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Lesson 53 B Answers to Lesson 53 A.

1.

1. वाक् + ईशः= वागीशः।
2. दिक् + अम्बरः = दिगम्बरः।
3. अच् + अन्तः = अजन्तः।
4. सत् + आचारः = सदाचारः ।
5. जगत् + ईशः = जगदीशः ।
6. तत् + आनय = तदानय।
7. मत् + अङ्क = मदङ्क ।
8. सुप् + अन्तः = सुबन्तः ।

2. The present and the past tense प्रथम पुरुष एकवचन forms of these धातु s + the upasargas.

1. प्रति + वद् (to reply) प्रतिवदति , प्रत्यवदत् (प्रति +अ +वद्)
2. अनु + चर् (to imitate) अनुचरति , अन्वचरत ।
3. अनु + तप् (to repent) अनुतपति , अन्वतपत् ।
4. वि + हर् (to wander) विहरति , व्यवहरत् ।
5. सम् + हर् (to kill) संहरति , समहरत् ।
6. अनु + नय् (to cajole) अनुनयति, अन्वनयत् ।
7. उप + नय् (to wear the sacred thread) उपनयति , उपानयत् ।
8. आ + नय् (to bring) आनयति , आनयत्।
9. निर् + नय् (use it as णय् decide) निर्णयति , निरणयत् ।
10. अभि + नय् (to act) अभिनयति , अभ्यनयत् ।
11. परि + नय् (use it as णय् to wed.) परिणयति , पर्यनयत् ।
12. परि + पत् (to wander) परिपतति , पर्यपतत् ।
13. प्र +नि + पत् (to salute) प्रणिपतति , प्रण्यपतत् ।
14. अनु + भू (भवति) to experience. अनुभवति , अन्वभवत् ।
15. उद् + भू to rise. उद्भवति , उदभवत् ।

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16. परा + भू to defeat. पराभवति , पराभवत् ।
17. परि + भ्रम् to make a journey. परिभ्रमति , पर्यभ्रमत् ।
18. सम् + भ्रम् to be in a fix. सम्भ्रमति, समभ्रमत् ।
19. अधि + वस् to live. अधिवसति , अध्यवसत् ।
20. वि + वह् to marry. विवहति , व्यवहत् ।
21. सम् + वह् to massage. संवहति, समवहत् ।
22. प्र + सद् (सीदति = sit) to be pleased. प्रसीदति , प्रासीदत् ।
23. सम् + स्मृ (स्मरति) to recall carefully. संस्मरति , समस्मरत् ।
24. वि + स्मृ to forget. विस्मरति , व्यस्मरत् ।
25. अनु + कृ (करोति) to imitate. अनुकरोति , अन्वकरोत् ।
26. अधि + कृ to take possession. अधिकरोति , अध्यकरोत्।
27. अप + कृ to act against someone. अपकरोति, अपाकरोत् ।
28. उप + कृ to help. उपकरोति , उपाकरोत् ।
29. प्रति + कृ to decorate. प्रतिकरोति , प्रत्यकरोत् ।
30. निर् +आ + कृ to remove. निराकरोति , निराकरोत् ।
31. अव + गम् (to understand). अवगच्छति , अवागच्छत् ।
32. उद् + गम् to rise. उद्गच्छति , उदगच्छत् ।
33. आ + गम् to come. आगच्छति , आगच्छत् ।
34. उप + गम् to approach. उपगच्छति , उपागच्छत् ।
35. अनु + गम् to follow. अनुगच्छति , अन्वगच्छत् ।
36. सम + आ + गम् to come together. समागच्छति , समागच्छत् ।
37. निर् + गम् to go away. निर्गच्छति , निरगच्छत् ।
38. प्रति + गम् to go towards. प्रतिगच्छति , प्रत्यगच्छत् ।
39. प्रति + आ + गम् to return. प्रत्यागच्छति , प्रत्यागच्छत् ।

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Summing Up Month 12.

Who said Month 11 had the shortest Summing Up? Month 12 does.

1. Some more Sandhis. Easy too. The difficult ones for much later.

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Lesson 54. This lesson should be done by everyone!

Absolutely. Without a doubt. The use of the words, which will be introduced in today's lesson, will open up myriad forms of expression.

Please take a look at Supplement 38. These words are "take-offs" to the विधिलिङ् . They express what ought to be done BUT in the passive voice….and that too, only if you wish to use the प्रथमा विभक्ति . In the other vibhaktis , they are used as adjectives EVEN in the active voice.
You may use any of the three options given in the supplement.
Here are a few examples….

1. This work ought to be done. एतत् कार्यं करणीयम् / कर्तव्यम् / कार्यं ।
   (तेन , अस्माभिः, तया, भवता… it doesn't matter by whom the person/people the work ought to be done by… i needn't be so specific. By using the passive voice, i have saved myself the need to remember the million forms of the विधिलिङ् to go with each subject.)

2. सह श्लोकः स्मरणीयः/स्मर्तव्यः/स्मार्यः। That shloka ought to be memorized/ remembered/ recalled. (You needn't specify by whom.)

3. एताः कथाः लेखितव्याः/ लेखनीयाः/लेख्याः। These stories ought to be written .

Do you see how these words follow the object turned subject in gender and number ? How much simpler than having to say, …for example :
ते कार्यं कुर्युः । अहं श्लोकं स्मरेयम् । त्वं कथां लिखेः।
If you find this confusing, i suggest you go over Lessons 42, 43, 44, 45, 46 and 47. This should help you revise your passive voice constructions and help you understand how to work on this lesson.

Let's move ahead….
How do we use the words in the other vibhaktis as adjectives?

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Well,

1. I do namaskar to my Gurudev Who ought to be worshipped(who is worthy of being worshipped.) अहं पूज्यं गुरुदेवं नमामि । If you recall : since The Guru is नित्यबहुवचन , ideally the sentence should be: अहं पूज्यान् गुरुदेवान् नमामि ।
2. Place those clothes that ought to be washed in the bathroom.
   तानि क्षालितव्यानि वस्त्राणि स्नानगृहे स्थापयतु ।
3. These fruits ought to be placed in the refrigerator.
   एतानि फलानि शीतपेटिकायां स्थापनीयानि ।
4. The priest offers the water which is worthy of being used for bathing to the Lord Who is worthy of being praised.
   पुरोहितः स्नानीयं जलं स्तोतव्याय देवाय अर्पयति ।

Shall we try out the exercises in Lesson 54 A ?

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Lesson 54 A.

Translate the following:

1. These lessons ought to be studied for the examination.
2. On Guru Purnima Day, the puja of Veda Vyas , who is worthy of being saluted, is performed.
3. That news, that is there in the newspaper, ought to be forgotten.
4. Yes, that is possible.
5. Go to Your Guru Who is worthy of being served and offer your pranama-s.
6. Place those eatables on the plate.
7. Look at that lovely scene which is worthy of being seen.
8. Two beautiful songs have been written by her which are worthy of being sung.
9. He ought to come tomorrow. (Passive)
10. Sanskrit ought to be taught in every school.

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Lesson 54 B. Answers to Lesson 54 A

Translate the following:

1. These lessons ought to be studied for the examination.
   एते पाठाः परीक्षायाः कृते पठनीयाः ।

2. On Guru Purnima Day, the puja of Veda Vyas , who is worthy of being saluted, is performed.
   गुरुपूर्णिमादिवसे वन्दनीयस्य वेदव्यासस्य पूजा भवति ।
3. That news that is there in the newspaper ought to be forgotten.
   या वार्ता समाचारपत्रे अस्ति सा विस्मरणीया ।
4. Yes, that is possible.
   आम् । तत् शक्यम् ।
5. Go to Your Guru Who is worthy of being served and offer your pranama-s.
   भवान् भवतः सेवितव्यान् गुरुवर्यान् प्रतिगच्छतु (तेभ्यः) प्रणामाः अर्पयतु च ।

6. Place those eatables on the plate.
   तानि खाद्यपदार्थानि स्थालिकायां स्थापयतु ।

7. Look at that lovely scene which is worthy of being seen.
   तत् सुन्दरं दर्शनीयं दृश्यं पश्यतु ।

8. Two beautiful songs have been written by her which are worthy of being sung.
   तया सुन्दरे गेये गीते लिखिते स्तः ।

9. He ought to come tomorrow. (Passive)
   तेन श्वः आगन्तव्यम् ।

10. Sanskrit ought to be taught in every school.
    प्रत्येकस्मिन् विद्यालये संस्कृतं शिक्षितव्यम् ।

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Lesson 55 . Continuing with the Shatr शतृ.

Present Continuous Participles.

A quick note:
I have to apologise for my long silence. One and a half years of not giving you something new to study is criminal on my part. But my excuse is valid. We have finally finished designing our 3, 6-month courses - आराधना, साधना and धारणा and now am absolutely free to work on our web lessons.
Thankfully my web-students have been writing to me asking for help with their lessons and being in touch with them continuously helps me not to feel guilty!

The simple present tense, say for example the verb गच्छति, describes both the present tense and the continuous in a simple sentence.
So बालकः गच्छति means both
The boy goes, and The boy is going.

So what would you do if two actions are placed together, say in a sentence like -
The boy who is going is eating a fruit ?
You could say बालकः गच्छति फलम् खादति च or say यः बालकः गच्छति सः फलम् खादति

But there is a far classier way of saying it- we use the the Active Present Continuous Participle.
गच्छन् बालकः फलम् खादति

So what are these continuous participles?

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They are words formed out of धातृ s. Retaining their ability to convey an action taking place, they become adjectives and follow the noun in three ways: लिङ्ग, विभक्ति and वचन ।

Let me give you simple examples and then I'll teach you how to form these words.

The boy studies.

The boy eats a mango.

The *studying* boy eats a mango.

The "*studying*" is the continuous participle. If the root word is परस्मैपदम, you add the शतृ प्रत्यय and create a शतृ form. If the root word is आत्मनैपदम, you add the शानच प्रत्यय and create a शानच form.

Let's concentrate on the शतृ forms first.

Step 1. (M/ N forms)

Pick the लट् लकार प्रथम पुरुष form of the P.P. dhaatu you have chosen.

Let's take पठ् as an example. पठन्ति is the लट् लकार प्रथम पुरुष बहुवचन form.

Step 2. (M/ N forms)

NOW… remove the इ from the end and the न् from the middle of the word

पठन्ति – इ – न् = पठत

Step 3. (M/ N forms)

THEN add a ◌् to the last letter to form तकारान्त M/N forms that are declined as भगवत् M and as जगत् N. (Please check Supplement 36. Month 10)

पठत + ◌् = पठत् M / N

There is a small difference here. The प्रथमा विभक्ति एकवचन form of भगवत् is भगवान्. Don't add the आकारान्त to the word. The usable form becomes पठन् and not पठान् ।

So now we have a sentence that says बालकः पठन् । This is not a complete sentence because the word पठन् is not accepted as a verb but as a participle….a verb cum adjective. To complete the picture you have to add Step 4.

Step 4.
Add the appropriate form of the अस् dhaatu in the tense that you wish to convey. That is : Add the अस् लङ् लकार to give you an effect of a continuous action taking place in the past.
बालकः पठन् आसीत् ।
Add the अस् लट् लकार to give you an effect of a continuous action taking place in the present. बालकः पठन् अस्ति।
Ditto for the future. बालकः पठन् भविष्यति ।
(Note: Classical Sanskrit prefers to use the ACTUAL verb forms here बालकः अपठत्, बालकःपठति, बालकः पठिष्यति । And would use the continuous participle purely as adjectives. So that would mean that another action would be required here to complete the picture…
पठन् बालकः खादति । The *studying/reading* boy is eating.
पठन् बालकः आम्रं खादति । The *studying/reading* boy is eating a mango.

Step 5.
Use all the vibhaktis now….
पठन् बालकः खादति ।
अहं पठन्तं बालकं पश्यामि ।
अहं पठता बालकेन सह पाठशालां गच्छामि । and so on and so forth.

To form Feminine words:
Step 1.
Same as in M and N

Step 2.

1. DO NOT remove the न् from the middle of the word (from 1, 4, 6, 10 dhaatus. If the dhaatus are from the other गण s, THEN alone does one remove the न् from the middle of the word. .... Easy Way, if there is an अ स्वर before the ति प्रत्यय (प्र. पु. ए. व.), then न् stays , otherwise, the न् does not. This holds true in *most cases* and can be used as an 'emergency technique.')

2. Convert the इ into an ई

पठन्ति" (after having looked at पठति)- इ + ई = पठन्ती F that is declined as नदी । (1 P.P.)

कुर्वन्ति (after having looked at करोति) – न - इ + ई = कुर्वती F that is declined as नदी । (8 P.P.)

Step 3.

Add the appropriate form of the अस् dhaatu in the tense that you wish to convey …. (Please re- read Step 4 …M and N forms)

***

Now let's look at a few examples:

1. सः पठन् अस्ति । He is reading.
2. सः पठन् आसीत् । He was reading.
3. सा पठन्ती अस्ति । She is reading.
4. सा पठन्ती आसीत् । She was reading.
5. मम मित्रं पठत् अस्ति । My friend is reading.
6. अहं लिखन् अस्मि ।I am writing. M
7. अहं लिखन्ती अस्मि । । I am writing. F
8. त्वं पठन्/ पठन्ती असि । You are reading.

This is the simplest form of a sentence that you can create with these forms. Now let's look at how they are actually used. (Step four and five have already highlighted this.)

These words are participles. Participles= Adjectives. They MUST MUST MUST match the noun/pronoun in three ways: लिङ्गं, विभक्ति and वचन ।

(No, I'm not senile. I know I'm repeating myself but I'll do so till you never ever forget those instructions. So you better be patient with me… I can be as stubborn as a mule in some matters. Look out for similar repetitions in the next few lessons.)

Since I can form the entire विभक्ती table with these words, how will I use the rest of the विभक्ति s? Place Supplement 39 before you while you study the rest of the lesson.
Watch carefully now:

1. गच्छन् बालकः फलं खादति । The going boy is eating a fruit.
2. गच्छन्ती बालिका फलं खादति । The going girl is eating a fruit.
3. The talking girl is watching the eating boy. वदन्ती बालिका खादन्तं बालकं पश्यति ।
4. The girl who is g oing with the boy who is going. is also eating a fruit (Yipes!) गच्छता बालकेन सह गच्छन्ती बालिका अपि फलं खादति ।
5. Give the studying boy milk. पठते बालकाय दुग्धं यच्छ ।

And I could have gone on giving you examples but it is time now that ***you*** do the work and I rest.

Do have a look at Supplement 39. to give you the Present Continuous forms of the dhaatu गम्. And to form the नपुं forms, check Supplement 36. the feminine forms go like नदी, so that should not cause a problem.

***

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Lesson 55A. Exercises with the शतृ प्रत्यय.

Translate the following sentences.

1. The woman is washing clothes.
2. The two boys are playing in the field.
3. The two girls are eating fruits.
4. The mother who is reading is also listening to songs.
5. The man who is going is holding his son's hand.
6. The lions who are growling slowly are watching the deer that are running towards the lake.
7. The father is telling a story to his daughter who is listening with attention.
8. Radha was drinking milk when her friend was entering her house.
9. Mohan, who is walking with Shyam who was talking, is looking at the scene around them.
10. The girls who are studying will be successful in the examination.

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Lesson 55 B. Answers to Lesson 55 A.

1. The woman is washing clothes.

महिला वस्त्राणि प्रक्षालयति ।

महिला वस्त्राणि प्रक्षालयन्ती अस्ति ।

2. The two boys are playing in the field.

बालकौ क्षेत्रे क्रीडतः ।

बालकौ क्षेत्रे क्रीडन्तौ स्तः ।

3. The two girls are eating fruits.

बालिके फलानि खादतः ।

बालिके फलानि खादन्तौ स्तः ।

4. The mother who is reading is also listening to songs .

पठन्ती अम्बा गीतानि अपि शृणोति ।

पठन्ती अम्बा गीतानि अपि शृण्वन्ती अस्ति ।

5. The man who is going is holding his son's hand.

गच्छन् पुरुषः पुत्रस्य हस्तं घरति ।

गच्छन् पुरुषः पुत्रस्य हस्तं धरन् अस्ति ।

6. The lions who are growling slowly are watching the deer who are running towards the lake.

शनैः गर्जन्तः सिंहाः तडागं प्रति धावतः मृगान् पश्यन्ति ।

शनैः गर्जन्तः सिंहाः तडागं प्रति धावतः मृगान् पश्यन्तः सन्ति ।

7. The father is telling a story to his daughter who is listening with attention.

पिता अवधानेन श्रृण्वन्त्यै पुत्र्यै कथां कथयति ।

पिता अवधानेन श्रृण्वन्त्यै पुत्र्यै कथां कथयन् अस्ति ।

8. Radha was drinking milk when her friend was entering her house.

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राधा दुग्धं पिबन्ती आसीत् तदैव तस्याः सखी तस्याः गृहं प्राविशत् ।
राधा दुग्धं पिबन्ती आसीत् तदैव तस्याः सखी तस्याः गृहं विशन्ती आसीत् ।

9. Mohan, who is walking with Shyam who is talking, is looking at the scene around them.
वदता श्यामेन सह चलन् मोहनः तौ अभितः दृश्यं पश्यति ।
वदता श्यामेन सह चलन् मोहनः तौ अभितः दृश्यं पश्यन् अस्ति ।

10. The girls who are studying will be successful in the examination.
पठन्त्यः बालिकाः परिक्षायाम् उत्तीर्णा भविष्यन्ति ।

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Lesson 56. A.P. Continues with the Shaanach- शानच्

A.P. dhaatus need the **शानच् प्रत्यय** to indicate the continuous tense. You have to add the **मान** to the A.P. root dhaatu..... which will be declined like **राम, माला** and **वन** for the M, F and N respectively. Then the **अस्** dhaatu in the appropriate tense is added to the sentence if required. Let's take the dhaatu **याच्** (to beg) as an example.

He is begging. **सः याचमानः अस्ति / सः याचते ।**

She is begging. **सा याचमाना अस्ति / सा याचते ।**

It is begging. **तत् याचमानम् अस्ति / तत् याचते ।**

He was begging. **सः याचमानः आसीत् / सः अयाचत ।**

She was begging. **सा याचमाना आसीत् /सा अयाचत ।**

It was begging. **तत् याचमानम् आसीत् / तत् अयाचत ।**

I see the man who is begging. **अहं याचमानमं पुरुषं पश्यामि ।**

I see the woman who is begging. **अहं याचमाना महिलां पश्यामि ।**

The kind man gives the boy who is begging, a fruit. **दयालु पुरुषःयाचमानाय बालकाय फलं यच्छति।**

The man who is begging goes with the woman who is begging, to the river. **याचमानः पुरुषः याचमानया महिलया सह नदीं गच्छति ।**

You will probably just have to go through our previous lessons just to revise which dhaatus are the P.P. and which the A.P. ones.

Shall we work on a few translations? Over to Lesson 56 A.

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Lesson 56 A. Working with the शानच् प्रत्यय ।

Note : Be sure to add the मान / माना to the conjugated form of the verb after you have removed the ते ।

Translate:

1. He is feeling/becoming happy. मुद् (मोदते)
2. You were present yesterday for the president's speech. विद् (विद्यते)
3. The man performing the yajna is my father. यज् (यजते)
4. Vikramaditya is the king's name who is waging a war. युध् (युध्यते)
5. Do not be angry with the two girls who are serving. सेव् (सेवते)
6. The child (अपत्य N) went to the temple with the women who were praying. वन्द् (वन्दते)
7. I see the children who are happy. मुद् (मोदते)
8. The princess accepted the flowers from the priest who was worshipping. भज् (भजते)
9. I have faith in the people who are tolerant. सह् (सहते)
10. The police are beating the thieving men with a stick. चुर् (चोरयते) (Trip up alert.)

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Lesson 56 B. Answers to Lesson 56 A.

1. He is feeling/becoming happy. मुद् (मोदते)
   सः मोदते ।
   सः मोदमानः अस्ति ।
2. You were present yesterday for the president's speech. विद् (विद्यते)
   ह्यः अध्यक्षस्य भाषणाय त्वम् अविद्यथाः ।
   ह्यः अध्यक्षस्य भाषणाय त्वं विद्यमानः / विद्यमाना आसीः ।
3. The man performing the yajna is my father. यज् (यजते)
   यजमानः पुरुषः मम पिता अस्ति ।
4. Vikramaditya is the king's name who is waging a war. युध् (युध्यते)
   युध्यमानस्य नृपस्य नाम विक्रमादित्यः अस्ति ।
5. Do not be angry with the two girls who are serving. सेव् (सेवते)
   सेवमानाभ्यां बालिकाभ्यां मा कुप्यतु ।
6. The child went to the temple with the women who were praying. वन्द् (वन्दते)
   अपत्यं वन्दमानाभिः महिलाभिः सह मन्दिरम् अगच्छत् ।
7. I see the children who are happy. मुद् (मोदते)
   अहं मोदमानानि अपत्यानि पश्यामि ।
8. The princess accepted the flowers from the priest who was worshipping. वन्द् (वन्दते)
   राजकुमारी भजमानात् पुरोहितात् पुष्पाणि अगृह्णात् ।
9. I have faith in the people who are tolerant. सह् (सहते)
   सहमानेषु जनेषु मम विश्वासः अस्ति ।
10. The police are beating the thieving men with a stick. चुर् (चोरयते)
    नगररक्षकाः चोरयमानान् पुरुषान् दण्डेन ताडयन्ति ।
    नगररक्षकाः चोरयमानान् पुरुषान् दण्डेन ताडयन्तः सन्ति ।

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Lesson 57/ 57 A. More of Shatr and Shaanach- शतृ – शानच्

A quick recap:

Having given you an idea on how the शतृ – शानच् work, I must tell you something. Classical authors DO NOT use the शतृ – शानच्with the अस् dhaatu. As far as they are concerned, the शतृ – शानच are adjectives and must be used as such. The boy is going' is translated as बालकः गच्छति. The need to do a बालकः गच्छन् अस्ति is to help co-relate this with English grammar.

Let's look at how the शतृ - शानच् are used "classically.'

बालकः गच्छति ।

गच्छन् बालकः फलं खादति ।

अहं गच्छन्तं बालकं पश्यामि ।

गच्छता बालकेन सह, बालिका अपि गच्छति ।

गच्छते बालकाय छत्रं ददातु ।

गच्छतः बालकात् पुस्तकं लभे ।

गच्छतः बालकस्य हस्तात् फलं पतति ।

गच्छति बालके मम विश्वासः अस्ति ।

बालकः भजते ।

भजमानः बालकः ध्यानं करोति ।

भजमानं बालकं अहं नमामि ।

भजमानेन बालकेन सह अहम् अपि ध्यानं करोमि ।

भजमानाय बालकाय फलं ददामि ।

भजमानात् बालकात् प्रेरणां लभे ।

भजमानस्य बालकस्य नाम शिवः अस्ति ।

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57 A

You have been with me for quite sometime now. I must stop 'spoon-feeding' you. I'll provide you with answers only if I think you'll need that kind of assurance.

As worksheets, convert the above given sentences into their dual and plural forms. AND THEN convert all the above sentences into the neuter (अपत्यं child.) and the feminine (बालिका girl)… yup, singular, dual and plural.

Use गच्छन्ति / भजमाना (प्रथमा विभक्ति) for the feminine and गच्छत् / भजमानं (प्रथमा विभक्ति) for the neuter.

You will need only the complete विभक्ति table for the neuter… जगत्

Check out our supplements in Month 14.

Next week's lesson is a complete mind bender. I'm looking forward to teaching it.

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Lesson 58. Shatr and Shaanach, their passive forms.

I hope you have had a chance to do those exercises that I set you in Lesson 57,57A. It should give you sufficient practice to handle today's lesson.
Do you remember how the passive forms of a verb are formed? Let's do a quick revision. (For such practice sessions I shall always take the **प्रथमपुरुष-एकवचनम् लट् लकार** as an example. That is what has been practiced from time immemorial. Use that form as a guide line to arrive at the other **लकार** s.)

A.

1. Take the root form of the verb. For example: **गम्** / **लभ्**
2. Add to it a Y" ; that would make it **गम्य** / **लभ्य**
3. Add the **आत्मनेपद** - **प्रत्यय** and you finally land up with **गम्यते** /**लभ्यते** ।
4. These are passive forms of the verb. They change only according to the **पुरुषः** and **वचनम्** of the "object turned subject."

B.

Well, exactly the same thing happens when you make a passive form of the **शतृ** - **शानच** Let's do it again point wise. The difference is in point 4.

1. Take the root form of the verb. For example: **गम्** / **लभ्**
2. Add to it a **य** ; that would make it **गम्य**/**लभ्य**
3. Add the **आत्मनेपद** - **प्रत्यय** and you finally land up with **गम्यमान** /**लभ्यमान**
4. These are participles and follow the noun/pronoun in three ways: **लिङ्गं** **वचन**, **विभक्ति** । Therefore you will have: **गम्यमानं**, **गम्यमानः**, **गम्यमाना** and all the other forms in all the **विभक्ति** s.
5. Study the examples that follow and then you will understand what the words mean:
   खादन् बालकः = the boy who is eating
   खाद्यमानः बालकः = the boy who is being eaten (by something)
   Similarly **लिखन्** will be talking about the "boy who is writing." and the **लिख्यमान** will qualify "whatever the boy is writing."

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लिखन् बालकः लिख्यमानं पाठम् उत्पीठिकायाः उपरि स्थापयति ।

The boy who is writing, places the lesson which is being written (by him or by whomever) on the table.

Trust this example will iron out all the wrinkles that have dared to come on your forehead.

Back to further explanations:

Verbs that you create with A. are used in the कर्माणि वाक्य रचना ।

बालकेन ग्रन्थः पठ्यते । (Please refer to our lessons on the passive construction in case you have forgotten how I've arrived at this.)

Words that we create with B. are purely adjectives.

Remember:

(It doesn't matter if you think I'm repeating myself. I'll repeat myself till I'm hoarse….)

ALL PARTICIPLES ARE ADJECTIVES and follow the noun/pronoun in three ways: लिङ्ग, वचन, विभक्ति ।

Now let's look at how the B. words are used:

The boy is eating a fruit.

बालकः फलं खादति ।

The fruit is in the boy's hand.

फलं बालकस्य हस्ते अस्ति ।

The **fruit which is being eaten** (by the boy) falls from the boy's hand.

(बालकेन) खाद्यमानं फलं बालकस्य हस्तात् पतति ।

Do you see how I've used the passive form but in a कर्तरि - वाक्य - रचना?

Let's look at another example: (Look out for how I've changed the participle in the different tenses and moods. Also pay attention to the fact that those words marked bold are the object forms and therefore are in the द्वितीया विभक्तिः ।Let go of the idea at this point in time that the passive voice insists that the object must be picked from the प्रथमा विभक्तिः । When Passive Participles are used in Active constructions, they are purely adjectives and must be chosen from the विभक्तिः that the sentence demands.)

The poem which is being read by me is on the table. (use of passive शतृ)

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मया पठ्यमाना कविता उत्पीठिकायाःउपरि स्थापयतु ।

Please place this **poem which is being read** by me on the table.

कृपया मया पठ्यमानां कविताम् उत्पीठिकायाः उपरि स्थापयतु ।

The food which has been made is tasty. (use of passive क्त)

कृतं भोजनं रुचिकरम् अस्ति ।

Please accept the **tasty food which has been made** by me. (use of passive क्तत)

मया कृतं रुचिकरं भोजनं कृपया स्विकरोतु ।

The modak which should be eaten by her is still on the plate. (use of passive यत्/तव्यत्/अनीयर्)

तया खाद्यः / खादितव्यः / खादनीयः मोदकः अधुना अपि स्थालिकायाः उपरि अस्ति ।

Give that **modak which should be eaten** to the boy waiting outside the house.

तं खादनीयं मोदकं गृहात् बहिः तिष्ठते बालकाय ददातु ।

What is most important is to set your mind free….. spend a little time with these words and you will see how very flexible they are. Don't feel so bound to grammar rules that you are unable to bring creativity into your thoughts.

Let's try out a few worksheets to help break free!

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Lesson 58 A. Exercises with the Passive and Active Participles.

A) Translate:

Please do not try word for word translations. Try get the general meaning of the sentences though.

1. The Guru who is being served is Shrimat Sadyojat Shankarashram. (use plural for respect.)
2. To that Guru worthy of being served, salutations.
3. When you come to my house, bring that book written by Rabindranath Tagore, with you.
4. Is there some milk to give to this cat which is sitting here?
5. Those memorised shlokas have increased my peace of mind. (not difficult…..think!!!!!)
6. Devi Bhuvaneshwari, these flowers which have been brought by me must be accepted by you.
7. I place the fruit of the japa done by me at the feet of the Lord.
8. There is the capacity to work in the intelligent boys who are present here.
9. The monkeys who took Lanka were Rama's devotees.
10. With these lessons that have been studied by me, I'll certainly become Panini!!
11. Here is water for those flowers you brought. (translate with…accept this water…)

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Lesson 58 B. Answers to Lesson 58 A

1. The Guru who is being served is Shrimat Sadyojat Shankarashram. (use plural for respect.)
सेव्यमानाः गुरवः श्रीमद्-सद्योजात-शङ्कराश्रमाः सन्ति ।

2. To that Guru worthy of being served, salutations.
नमः सेव्यमानेभ्यः गुरुभ्यः ।

3. When you come to my house, bring that book written by Rabindranath Tagore,with you.
यदा भवति/ भवान् मम गृहम् आगच्छति, तदा रबिन्द्रनाथ-टागोरेण लिखितं पुस्तकं भवत्या/भवता सह आनयतु ।

4. Is there some milk to give to this cat which is sitting here?
एतस्मै अत्र उपवशते मार्जाराय दातुं किञ्चित् दुग्धम् अस्ति किम्?

5. Those memorised shlokas have increased my peace of mind.
तैः स्मृतैः श्लोकैः मम मनश्शान्तिः अवर्धत ।

6.Devi Bhuvaneshwari, these flowers which have been brought by me must be accepted.
देवि भुवनेश्वरि, मया आनीतानि एतानि पुष्पाणि गृह्यताम् ।

7.I place the fruit of the japa done by me at the feet of the Lord.
अहं मया कृतस्य जपस्य फलं देवस्य पादयोः स्थापयामि ।

8.There is the capacity to work in the intelligent boys who are present here.
कार्यार्थं सामर्थ्यं चतुरेषु वर्तमानेषु बालकेषु अस्ति

9.The monkeys who took Lanka were Rama's devotees.
लङ्कां गृहीतवन्तः कपयः रामस्य भक्ताः ।

10.With these lessons that have been studied by me, I'll certainly become Panini himself !!
एतैः पठतैः पाठैः निश्चयेन अहं पाणिनिः भवामि ।

11.Here is water for those flowers you brought.
भवत्या / भवता (तेभ्यः) आनीतेभ्यः पुष्पेभ्यः एतद् जलम् ।

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Lesson 59. In-ending words. इन्नन्तशब्दाः

Just watch the capacity of Sanskrit to create new words….

Here I am with a book in my hand. "I possess a book."
You do not know my name but you can describe me…. पुस्तकिन् ।
The elephant uses his trunk like I would my hand. He possesses a hand. An elephant is therefore also known as करिन् ।
An elephant possesses tusks. He is therefore a दन्तिन् ।
A student possesses the desire (अर्थ) for knowledge(विद्या). He is a विद्यार्थिन् ।

Refer to Supplement 41 to learn how to decline these words. The feminine will go like नदी । पुस्तकिनी , विद्यार्थिनी etc. Do you now see why the woman of the house is called a गृहिणी ?
Go to lesson 59. A for your worksheets.

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Lesson 59. A Exercises with In-ending words. इन्नन्तशब्दाः ।

elephant	करिन्	forthcoming	आगामिन्	man/ creature	जन्मिन्
elephant	दन्तिन्	classmate	सहाध्यायिन्	conjurer	मायाविन्
road (is declined slightly differently. Check Supp. 41.)	पथिन्	lion (the one who has a mane)	केसरिन्	Shiva(his bow is called पिनाकः)	पिनाकिन्
witness	साक्षिन्	horse (the one who has a mane)	केसरिन्	Shiva	जटाधारिन्
suspicious person	शङ्किन्	charioteer	रथिन्	Vishnu/ Krishna	चक्रिन्
tree (having young shoots)	पल्लविन्	noble person	गुणिन्		
fish (having bones)	कण्टकिन्	fish (having scales)	शकलिन्	fish	जलचलिन्
fish (one who possesses the capacity to go forth and spread all over.)	विसारिन्	Moon (drawn by white horses)	श्वेतवाजिन्	Moon (marked like a hare or a rabbit.)	शशिन्
fisherman	जालिन् मत्स्यधारिन्	Moon (drawn by ten horses.)	दशवाजिन्	Moon (like the white lotus flower	कैरविन्

				that blooms only at night.) (also possessing moonlight.)	
Sun (Beholder of the world's deeds.)	कर्मसाक्षिन्	Sun (garlanded with rays.)	किरणमालिन्	Yogi (one who is established in Yog)	योगिन्
				One who performs austerities	तपस्विन्

Translate: (use your heads here!)

1. When the elephant saw the man with a bow, he entered the forest.
2. There are many trees on both sides of this road.
3. The fisherman brings the fish to the market.
4. I'll perform Krishna's puja next week.
5. You must behave well (with love) with your classmates.
6. Salutations to all noble people!
7. Shiva must be worshipped by all men.
8. I'll eat my food after I've seen the moon.
9. These fruits are for those Yogis and those Tapasvis.
10. From the Sun, I receive inspiration.

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Lesson 59. B. Answers to Lesson 59 A.

Translated:

1. When the elephant saw the man with a bow, he entered the forest.
   यदा करी चापिनम् अपश्यत् तदा सः वनं प्राविशत्।
   चापिनं दृष्ट्वा करी वनं प्राविशत् ।
2. There are many trees on both sides of this road.
   पन्थानम् उभयतः पल्लविनः सन्ति ।
3. The fisherman brings the fish to the market.
   मत्स्यधारी कण्टकिनः विपणिम् आनयति ।
4. I'll perform Krishna's puja next week.
   अहं कृष्णस्य पूजाम् आगामिनि सप्ताहे करिष्ये/करिष्यामि ।
   आगामिनि सप्ताहे अहं कृष्णं पूजयिष्यामि ।
5. You must behave well with your classmates.
   सहाध्यायिभिः सः प्रीत्या आचरतु ।

6. Salutations to all noble people!
   गुणिभ्यः नमः ।
7. Shiva must be worshipped by all men.
   जन्मिभिः शिवः पूज्यः / पूजनीयः / पूजितव्यः ।
8. I'll eat my food after I've seen the moon.
   शशिनं दृष्ट्वा अहं भोजनं खादामि / खादिष्यामि ।
9. These fruits are for those Yogis and those Tapasvis.
   एतानि फलानि तेभ्यः योगिभ्यः तपस्विभ्यः च
10. From the Sun, I receive inspiration.
    कर्मसाक्षिनः अहं प्रेरणां लभे ।

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Lesson 60. Discovering Numbers.

Take a deep breath my dears, our Number Lesson will encompass quite a huge area. We need to learn:

1. The names of numbers : as in one, two, three etc. also known as Cardinals or सङ्ख्यावाचक|
2. The Ordinal form of numbers: as in first, second, third etc. They are called क्रमवाचक|
3. How to say once, twice thrice etc.
4. How to say double, triple, four times
5. How to say " one way of doing something " "two ways ...", " three ways..." etc.
6. How to say "one kind of ..., " "two kinds of..." etc.
7. How to read dates
8. How to read page numbers.
9. How to say how old you are,(though it is impolite to ask that of a lady.)
10. How to talk "fractions,"

And

11. How to read time.

But as is the most sensible thing to do when faced with a " How to.." list as long as this, we will begin at the very beginning.

New Concept:
Numbers in Sanskrit, are adjectives. They will follow our noun as faithfully as they know how.
The first four numbers: 1, 2, 3 and 4 have different names for the three genders.
All the rest have a single name for the three genders.

Inference that you will make:
So the 1 in 1 boy, 1 girl and 1 fruit will be written differently?
(Yup!)

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Ditto for the 2, 3 and 4 in two, three and four boys, girls and fruits? (Yup!)
Five onwards, the number name for the boys, girls and fruits as in the " 5 " in 5 boys, 5 girls and 5 fruits remains the same? (Yup!)
If numbers are adjectives, would it mean that in a sentence like... Rain fell on the seven boys' head.... since the boys' would be taken from the ष. वि, so would the number seven? That numbers ALSO have विभक्ति s ????? (Yup!)

Good news:
It's not as bad as it looks. In fact, it's fairly simple. All we have to do is go forward step by step.

Understanding the Cardinals or सङ्ख्यावाचक

Step 1.

- Place your Number List in front of you.
- Let's just concentrate on the first 10 numbers.
- The natural combinations (in the प्रथमा विभक्ति) would be:

पुल्लिङ्ग	नपुंसकलिङ्ग	स्त्रीलिङ्ग
एकः बालकः	एकं फलम्	एका बालिका
द्वौ बालकौ	द्वे फले	द्वे बालिके
त्रयः बालकाः	त्रीणी फलानि	तिस्रः बालिकाः
चत्वारः बालकाः	चत्वारि फलानि	चतस्रः बालिकाः
पञ्च बालकाः	पञ्च फलानि	पञ्च बालिकाः
षट् बालकाः	षट् फलानि	षट् बालिकाः
सप्त बालकाः	सप्त फलानि	सप्त बालिकाः
अष्ट बालकाः	अष्ट फलानि	अष्ट बालिकाः
नव बालकाः	नव फलानि	नव बालिकाः
दश बालकाः	दश फलानि	दश बालिकाः

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Naturally even if the '1' does have three gender names AND it does have विभक्ति s, since it is singular, we can have only the एकवचन forms.

Naturally, even if the '2' does have three gender names AND it does have विभक्ति s, since it is dual, we can have only the द्विवचन forms.
Naturally the rest (upto number 18) even if they do have विभक्ति s, since they are plural, we can have only the बहुवचन forms.

Step 2.

- Place the विभक्ति tables of all the three "1 's" in front of you.
  Read the following sentences to see how the विभक्ति table is used. (To make things easy, let's work on each विभक्ति table gender wise.)
- एकः बालकः तत्र अस्ति ।
- अहम् एकं बालकं पश्यामि ।
- एकेन बालकेन सह अहं विद्यालयं गच्छामि|
- एकस्मै बालकाय सः पुस्तकं यच्छति ।
- एकस्मात् बालकात् सा भयम् अनुभवति ।
- एकस्य बालकस्य स्यूतः अत्र अस्ति ।
- एकस्मिन् बालके विश्वासः अस्ति

Step 3.
Use the same principle to form sentences for the नपुंसकलिङ्ग and the स्त्रिलिङ्ग.
Step 4.

- Use the given विभक्ति tables for the numbers 2, 3 and 4 in exactly the same manner.

Step 5.

- Numbers 5 to 18 have only बहुवचन forms. The numbers 10- 18 are all declined like the number 10.

Step 6.

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- Numbers 19- 99 are feminine: If you notice all the numbers that end in the तिः for example विंशतिः or अशीतिः will naturally be declined like मतिः **BUT** the declensions 19 onwards are all in the SINGULAR form because the word मतिः is singular. Gottitt?

Example: I see 83 birds = अहं त्र्यशीतिं खगान् पश्यामि|

She goes with 24 girls to the cinema. = सा चतुर्विंश्त्या बालिकाभिः सह चित्रपटगृहं गच्छामि| Though the numbers themselves are feminine, the same form is used for all three genders: द्वाविंशतिः बालकाः ,द्वाविंशतिः फलानि , द्वाविंशतिः बालिकाः, are all correct.

Step 7.

- The तकारान्त number groups, त्रिंशत् , चत्वारिंशत् , पञ्चाशत् are all declined like the feminine word सरित् |

Step 8. (Doesn't it sound very much like Stop it?)

- The words शतम् , सहस्रम् ,अयुतम् , लक्षम् , नियुतम् , प्रयुतम् , etc are all नपुंसकलिङ्ग words and are declined like वनम् in the एकवचन forms.
- कोटिः is declined like मतिः ।

Step 9.

- New concept: Numbers are read and spoken about BACKWARDS.
- The numbers 101 onwards upto 200 are created by adding the word , अधिक to the root number. For example:

  101 = एकाधिकं शतम् , 102=द्वयाधिकं शतम् ,

  103 = त्रयाधिकं शतम्

  OR

  The word उत्तर is added ....

  101 =एकोत्तरशतम् , 102= द्वयोत्तरशतम् , 103 = त्रयोत्तरशतम् ।

  OR

  Simply say

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101 = एकशून्यएक 102= द्विशून्यएक 103 = त्रिशून्यएक ।
(naturally since the first four numbers have genders, I have left the एक without a visarga (:) or a म् or its feminine forms.....Gottitt??)

The third option makes reading of dates quite simple.

- The numbers 200 to 900 can be written by either first writing the root number and then the word शति OR by first writing शत and then adding द्वयम् , त्रयम् etc.

For example: 200 = द्विशती or शतद्वयम् | 300 = त्रिशती or शतत्रयम् |
Naturally the first द्विशती, or त्रिशती is declined like नदी and the शतद्वयम् or शतत्रयम्, like वनम् |

Numerals to the power of 10.

Here is a lovely verse that lists the numerals to the power of ten....

एकं दश शतं चैव सहस्त्रमयुतं तथा । या
लक्षं च नियुतं चैव कोटिरर्बुदमेव च |
वृन्दं खर्वो निखर्वश्च शङ्खः पद्मश्च सागरः ।
अन्त्यं मध्यं परार्धं च दशवृद्ध्या यथाक्रमम् ।।

And here it is.

एकम्	1
दशम्	10
शतम्	100
सहस्त्रम्	1000
अयुतम्	10000

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लक्षम्	100000
नियुतम्	1000000
कोटिः	10000000
अर्बुदम्	100000000
वृन्दम्	1000000000
खर्वः	10000000000
निखर्वः	100000000000
शङ्खः	1000000000000
पद्मः	10000000000000
सागरः	100000000000000
अन्त्यम्	1000000000000000
मध्यम्	10000000000000000
परार्धम्	100000000000000000

Fractions

Again, just the list....

1/4 पादः 1/2 अर्धः 3/4 पादोनः 1¼ सपादः 1½ सार्धैकः

150 सार्धैकशतम् (Gottitt?)

The Ordinals. क्रमवाचक forms.

When you express numbers in the forms first, second, third , fourth, hundredth etc, you are using the ordinal forms of numbers.

In Sanskrit, they are called क्रमवाचक forms.

Since numerals are adjectives, each number has its own gender, number and vibhakti that you will have to use when using them with nouns.

Let me first give you the list from 1 to 10 in all its three genders. THEN, let's set about trying to figure out HOW to use them.

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Ordinals.	पुंल्लिङ्ग	स्त्रिलिङ्ग	नपुंसकलिङ्ग
First	प्रथमः	प्रथमा	प्रथमम्
Second	द्वितीयः	द्वितीया	द्वितीयम्
Third	तृतीयः	तृतीया	तृतीयम्
Fourth	चतुर्थः	चतुर्थी	चतुर्थम्
Fifth	पञ्चमः	पञ्चमी	पञ्चमम्
Sixth	षष्ठः	षष्ठी	षष्ठम्
Seventh	सप्तमः	सप्तमी	सप्तमम्
Eighth	अष्टमः	अष्टमी	अष्टमम्
Ninth	नवमः	नवमी	नवमम्
Tenth	दशमः	दशमी	दशमम्

- Naturally the पुंल्लिङ्ग ordinals will be declined like राम , the स्त्रिलिङ्ग like नदी (except for the first three which go like माला) and the नपुंसकलिङ्ग like वनम् |

Therefore we have a sentence like : I study in the ninth class . अहं नवम्यां कक्षायां पठामि ।

The eight book's name is " Nala Damayanti": अष्टमस्य पुस्तकस्य नाम " नल दमयन्ती " ।

I pray to the eighth avatara of Lord Vishnu अहं विष्णोः अष्टमम् अवतारं नमामि |

- All these forms are declined in singular, dual and plural. How else would we be able to say,

" The first fruits of the season are sweet?" ऋतोः प्रथमाणि फलानि मधुराणि|

The first two books are mine. प्रथमे द्वे पुस्तके मम |

So on and so forth.

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- The numbers 11- 18 are declined in the same manner..... पुल्लिङ्ग ordinals will be declined like राम , the स्त्रिलिङ्ग like नदी and the नपुंसकलिङ्ग like वनम् |
- The numbers 19 onwards ..... to this group you need to add तमः,तमी ,or तमम् to convert them into ordinals. For example:

Twentieth	विंशतितमः	विंशतितमी	विंशतितमम्
Thirtieth	त्रिंशत्तमः	त्रिंशत्तमी	त्रिंशत्तमम्
Hundredth	शततमः	शततमी	शततमम्|

- The numbers that are in the "twenty group" ....those with the word विंशति in them can also be written without the ति to convert them into Ordinals.

For example: (and they become adjectives....)

Twentieth विंश

Twenty-first एकविंश

Twenty-second द्वाविंश

Collective nouns in the Neuter Gender Singular form are formed as follows –

Stick the root numeral as a suffix to the noun and convert it into a SINGULAR NEUTER FORM to convey a group. For example: पुस्तकत्रयम् is a group of three books. चषकशतम् is a group of 100 cups.

You should be saying पुस्तकत्रयम् अत्र अस्ति and not पुस्तकत्रयम् अत्र सन्ति|

Gottit??

Some more Number ideas.

Here is what we will learn in this lesson:

1. How to say once, twice, thrice etc.
2. How to say double, triple, four times

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3. How to say " one way of doing something " "two ways ...", " three ways..." etc.
4. How to say "one kind of ..., " "two kinds of..." etc.
5. How to ask " who or which of many" as in : By which road did Mohan go? To which girl did you give the book?
6. How to read dates .
7. How to say how old you are

And

8. How to read page numbers.

Step by step as usual.

Group 1 and 3 are actually avyayas. They have already been dealt with in our special lesson on avyayas. But I personally prefer to have all details of a particular concept in one area.....never mind if a few ideas have to be dealt with more than once.

1. How to say once, twice, thrice etc.
Add the word वारम् to the root number and hey presto these avyayas convey the meaning once, twice, thrice etc.

एकवारम् , द्विवारम् , त्रिवारम् , चतुर्वारम् , बहुवारम् |

अहं प्रतिदिनं द्विवारं स्नानं करोमि ।

2. How to say double, triple, four times. Adjective.
Add the word गुणः , गुणा , गुणम् |
द्विगुण , त्रिगुण चतुर्गुण ।
द्विगुणं भोजनं कृत्वा अहं केवलं निद्रां कर्तुम् इच्छामि ।
3. How to say " one way of doing something " "two ways ...", " three ways..." etc. Add the word धा |
एकधा , द्विधा / द्वेधा / द्वैधम् , त्रिधा/त्रेधा / त्रैधम् , चतुर्धा, बहुधा (many ways of doing something) अनेकधा(different ways....) कतिधा (how many different ways...)
छात्रेषु एकता अस्ति। सर्वे एकधा कार्यं कुर्वन्ति ।

4. How to say "one kind of ..., " "two kinds of..." etc. Add the word विध | This makes it into an adjective, following gender, number and vibhakti.
एकविधः, एकविधा , एकविधम्
द्विविधः, द्विविधा , द्विविधम्
त्रिविधः , त्रिविधा , त्रिविधम्
अष्टाविधानि पुष्पाणि तस्मिन् डलके सन्ति (डलकम् basket)

5. How to ask " who or which of many" as in : By which road did Mohan go? To which girl did you give the book? From which book did you get this picture?
Use the adjective: कतमस्- कतमा - कतमम्
कतमसा मार्गेण मोहनः गतवान् ?
कतमायै बालिकायै पुस्तकं भवति अयच्छत् ?
कतमतः पुस्तकात् त्वम् एतं चित्रम् अलभः ?

6. How to read dates. (Adjectives)
Numbers are read backwards in Sanskrit.

1971 would be read as एकसप्तनवएक OR एकसप्तत्तुरनवदशशतम् (एकसप्तति उत्तर नवदशशतम्) Much like reading 2050 as Two thousand and fifty OR Twenty fifty.... people read numbers in different ways.

The first option एकसप्तनवेक is a far easier method of reading out the dates. So let's make life easy , shall we?

In 1971 I went to Nagpur.... एकसप्तनवेकतमे or एकसप्तनवप्रथम वर्षे अहं नागपूरम् आगच्छम्
In 2003 त्रिशून्यशून्यद्वितमे or त्रिशून्यशून्यद्वितीयवर्षे
On the 1st of January 2003. त्रिशून्यशून्यद्वितीयवर्षे जनवरीमासस्य प्रथमदिनाङ्के
On the 19th of January .... जनवरीमासस्य नवदशदिनाङ्के

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On the 16th of March.... मार्चमासस्य षोडषदिनाङ्के

7. How to say how old you are.
Use the words वर्षीयःand वर्षीया and make sentences like
अहं पञ्चाशत् वर्षीय मनुष्यः|
अहं त्रिंशत् वर्षीया महीला |

8. How to read page numbers.
A page is पृष्ठम् |
Look at page twenty nine.... एकोनत्रिंशत् पृष्ठं पश्यतु |
The answer is on page twelve..... उत्तरं द्वादशे पृष्ठे अस्ति |
The answer is on the fortieth page..... उत्तरं चत्वारिंशत्तमे पृष्ठे अस्ति |

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Lesson 60 A. Exercises with Numbers

Working with the Cardinals

Translate:

1. The father goes with two sons to the market.
2. The mother was angry with her four daughters.
3. The teacher loves her hundred students.
4. Krishna received fruits and flowers from the five Pandavas.
5. The cat spoke to the eight dogs.
6. Around the twelve lakes are sixteen mountains.
7. Salutations to the ten avatars of Vishnu.
8. The cowherd is sitting near twenty five cows.
9. The naughty monkey jumped on a champa tree, a parijat tree and a banana.
10. The thin man likes a mango, six chapatis , one and a half bananas and two teaspoonsful of sugar at 3:00 o'clock in the morning.

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Working with the Ordinals.

Name/ Pronouns	Verbs	Avyayas	Adjectives.
पृष्ठम् page.			परः - परं - परा others.
कृष्णपक्षः dark fortnight			
शुक्लपक्षः bright fortnight			
मासः month.			
पोलिका chapati			

Translate the following.

1. The teacher gave a gift to that girl who stood first amongst all the others.
2. The ninth boy is Madhav.
3. This is the sixth chapati that I am eating.
4. Call the first four boys here.
5. I do not want to ask him again a second time. (trip up alert!)
6. I fast on the eleventh day of the bright fortnight of every month.
7. Bring the book from the tenth table in the classroom.
8. The fifth group of children is coming in the evening.
9. The twenty-fifth day of June is a Saturday.
10. I go to the library every eighth day.

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Lesson 60 B Answers to 60 A

Working with the Cardinals

Translate:

1. The father goes with two sons to the market.
   जनकः द्वाभ्यां पुत्राभ्यां सह विपणीं गच्छति ।
2. The mother was angry with her four daughters.
   माता चतसृभ्यः पुत्रीभ्यः अकुप्यत्।
3. The teacher loves her hundred students.
   अध्यापिका शते छात्रेषु स्निह्यति ।
4. Krishna received fruits and flowers from the five Pandavas.
   कृष्णः पञ्चभ्यः पाण्डवेभ्यः फलानि पुष्पाणि च प्राप्तवान् / अलभत्।
5. The cat spoke to the eight dogs.
   मार्जारः अष्ट/अष्टौ कुक्कुरान् अवदत् ।
6. Around the twelve lakes are sixteen mountains.
   द्वादश तडागान् अभितः षोडश पर्वताः सन्ति ।
7. Salutations to the ten avatars of Vishnu.
   विष्णोः दशभ्यः अवतारेभ्यः नमः ।
8. The cowherd is sitting near twenty five cows.
   गोपालः पञ्चविंशत्याः धेनुनां समीपम् उपविशति ।
9. The naughty monkey jumped on a champa tree, a parijat tree and a banana.
   प्रतीपः वानरः एकस्मिन् चम्पावृक्षे , पारिजातवृक्षे, कदलिफले च अकूर्दत् ।
10. The thin man likes a mango, six chapatis , one and a half bananas and two teaspoonsful of sugar at 3:00 o'clock in the morning.
    प्रातः काले त्रिवादने कृशाय मनुष्याय एकम् आम्रं , षट् पोलिकाः सार्धैकं कदलीफलं चमसद्वयपूर्णा शर्करा च रोचन्ते ।

Working with the Ordinals.

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Translate the following.

1. The teacher gave a gift to that girl who stood first amongst all the others.
   या बालिका अन्यासु प्रथमम् अङ्कम् अलभत , तस्यै बालिकायै अध्यापिका उपहारम् अयच्छत् ।

2. The ninth boy is Madhav.
   नवमः बालकः माधवः ।

3. This is the sixth chapati that I am eating.
   एषा तु षष्ठी पोलिका , याम् अहं खादामि ।
   अहं एतां षष्ठीं पोलिकां खादामि ।

4. Call the first four boys here.
   प्रथमान् चतुरः बालकान् अत्र आह्वय /आह्वयतु ।

5. I do not want to ask him again a second time. (trip up alert!)
   अहं तं द्वितीयवारं प्रष्टुं न इच्छामि ।

6. I fast on the eleventh day of the bright fortnight of every month.
   प्रत्येक मासस्य शुक्लपक्षस्य एकादश्याम् तिथौ /एकदशमे दिने अहम् उपवासं करोमि ।

7. Bring the book from the tenth table in the classroom.
   कक्षायां दशम्याः उत्पीठिकायाः पुस्तकम् आनय/आनयतु ।

8. The fifth group of children is coming in the evening.
   बालकानां पञ्चमः समूहः सायङ्काले आगच्छति ।

9. The twenty-fifth day of June is a Saturday.
   जूनमासस्य पञ्चविंशतितमः दिनः शनिवासरः ।

10. I go to the library every eighth day.
    प्रत्येकस्मिन् अष्टमे दिने अहं ग्रन्थालयं गच्छामि ।

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Lesson 61. Swara Sandhi and Visarga Sandhi.
स्वरसन्धिः / विसर्गसन्धिः

In my early days of enthusiastic Sanskrit studies, I picked up the Panchatantra to 'improve' my language skills. One look at the text… a long never ending word that filled 25 lines (if I exaggerate, it is only for effect….believe me, I do not lie. Ever.) and I figured that I had to get my Sandhi rules firmly understood first.

Sandhi is the joining of two words into a single word. The last letter of a word and the first letter of the adjoining word form one letter.

Sandhi-vicheda, सन्धिविच्छेदः, describes the process by which one letter (whether single or conjoined) is broken to form two words. Part of the broken letter remains as the last letter of the first word and part of the letter forms the first letter of the next letter.

Over time I still find it easier to break words than to join them but here are a few tips that have kept me in good stead either way:

1. Sandhis take place whenever there is a presence of a swara….a vowel ; the presence of a consonant WITH a halanta (for example क्); the presence of a visarga (for example कः)
2. 🚨 Siren's on!! Trip up alert:

Whenever I see a य्, व्, ए, ऐ, ओ, औ, स्, श्, ष्, र्, ऽ in a "more or less" long word, my antennae go up. Chances are that I have a Sandhi staring at me in the face. I always potter around these letters to help me decide whether the occasion has presented itself to break two words.

The more I read, the more I was convinced that there were a trillion sandhi rules to follow. But ever so slowly it began to filter in that amongst those trillion rules a few are oft repeated and they are the only ones that one need really remember to follow Sanskrit classical texts. Buy a book that lists all sandhi rules so that you can refer to it if you come across an occasional sandhi that I have not dealt with. But for all practical purposes, these are enough. Lesson 61 will deal with 1) a revision of swara sandhi rules plus a few more new ones AND 2) with visarga sandhi rules. A tabular column works well for reference.

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Swara Sandhi.

The name of the sandhi	The first word should end in:	The second word should begin with:	Result of the sandhi	Example
1. दीर्घ सन्धि	अ or आ	अ or आ	आ	हिम + आलयः = हिमालयः । विद्या + अर्थी = विद्यार्थी ।
	इ or ई	इ or ई	ई	कवि + इन्द्रः = कवीन्द्रः । श्री + ईशः = श्रीशः ।
	उ or ऊ	उ or ऊ	ऊ	भानु + उदयः = भानूदयः । वधू + उदयः = वधूदयः ।
2. गुण सन्धि	अ or आ	इ or ई	ए	सुर + ईशः = सुरेशः । रमा + ईशः = रमेशः ।
	अ or आ	उ or ऊ	ओ	सूर्य + उदय = सुर्योदय । गङ्गा + उर्मिः = गङ्गोर्मिः ।
	अ or आ	ऋ or ॠ	अर्	महा + ऋषि = महर्षिः ।
	अ or आ	ऌ	अल्	तव + ऌकारः = तवल्कारः ।
3. वृद्धि सन्धि	अ or आ	ए or ऐ	ऐ	मम + एकः = ममैकः । दैव + ऐश्वर्यम् = दैवैश्वर्यम् ।
	अ or आ	ओ or औ	औ	उष्ण + ओदनम् = उष्णौदनम् । महा + औषधम् = महौषधम् ।
	अ or आ (उपसर्ग a prefix)	ऋ or ॠ	आर्	उप+ ऋच्छति(to go, to become difficult) =उपार्च्छति ।
	अ or आ (उपसर्ग a prefix)	ऌ	आल्	उप + ऌकारः = उपाल्कारः ।

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4. यण् सन्धि	इ or ई	vowel that is not an इ or ई	य्	इति + आदि = इत्यादि ।
	उ or ऊ	vowel that is not an उ or ऊ	व्	वधू + आगता = वध्वगता ।
	ऋ or ॠ	vowel that is not an ऋ or ॠ	र्	पितृ + आज्ञा = पित्राज्ञा ।
	ऌ	vowel that is not ऌ	ल्	ऌ + आकृति = लाकृति ।
5. अयादि सन्धि	ए	any vowel (except for अ if the ए ending is that of a declined noun.	अय्	हरे + ए = हरये । वर्तन्ते + इति = वर्तन्तयति / वर्तन्त इति ।
	ऐ	any vowel	आय्	नै + अकः = नायकः । तस्मै + अपि = तस्मयापि ।
	ओ	any vowel (except for अ if the ओ ending is that of a declined noun.	अव्	पो + अनः = पवनः । भानो + इदम् = भानविदम् / भान इदम् ।
	औ	any vowel	आव्	पौ + अकः = पावकः । उभौ + अपि = उभावपि / उभा अपि ।

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6. पूर्वरूपि सन्धि	A declined noun ending in an ए or an ओ	अ	ऽ instead of अ	कवये + अत्र = कवऽयेत्र । साधो + अत्र = साधोऽत्र ।
7. पररूप सन्धि	a prefix ending in an अ	a conjugated verb beginning with an ए or an ओ	अ is elided.	अव + एहि = अवेहि । उप + ओषति = उपोषति ।
8. प्रकृतिभाव सन्धि	द्विवचन words ending in ई, ऊ ,ए	द्विवचन word where its first letter is a vowel.	Sandhi does not take place	कवी + एतौ = कवी एतौ । गुरू + इमौ = गुरू इमौ ।
	Indeclinables (अव्यय s) ending in an an आ or an ओ	vowel	Sandhi does not take place	अहो अत्र भवान् आ एवं नु मन्यसे

I came across very peculiar sandhis during the course of my study. Unfortunately, I have not been able to find a rule in grammar texts that authenticates such sandhis. However, I'll place them before you and if you do come across references regarding this please let me know so that I may share it with others.

1. Words that end in अ/आ and when combined with words beginning with अ/आ have sometimes been written like this:

तथा + अपि = तथाऽपि

तत्र + अपि = तत्राऽपि

तुष्टा + अत्र = तुष्टाऽत्र

The occurrence of two अवग्रह s (ऽऽ) together tell you that an आ is present at that point.

तथा + आनन्द् = तथाऽऽनन्द्

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Visarga Sandhi:

Before we do the Visarga Sandhi, it is important to have a table that differentiates the soft consonants from the hard ones.

क्	ख्	ग्	घ्	ङ्
च्	छ्	ज्	झ्	ञ्
ट्	ठ्	ड्	ढ्	ण्
त्	थ्	द्	ध्	न्
प्	फ्	ब्	भ्	म्
य्	र्	ल्	व्	
श्	ष्	स्	ह्	

The shaded consonants are the कठोर- व्यञ्जनानि - hard consonants.

The rest are मृदु- व्यञ्जनानि - soft consonants.

The following table should be helpful

visarga	preceded by	followed by	results in
	अ	any soft consonant OR अ	coalesces into ओ (for a soft consonant) OR ओऽ (for an अ) कः + अपि = कोऽपि ।
	An indeclinable (अव्यय ending in an अ	any vowel OR any soft consonant except for र	is replaced by र् पुनः + अत्र = पुनरत्र । पुनः + गच्छति = पुनर्गच्छति ।
	An indeclinable (अव्यय ending in an अ	र	visarga is dropped and the अ becomes आ पुनः + रमते = पुना रमते ।
	The vocative case,	any vowel OR any soft	changes to र्

	सम्बोधन , of a ऋ ending noun	consonant	पितः + वन्दे = पितर्वन्दे ।
	अ	any vowel except अ	is elided कः + उवाच = क उवाच ।
	आ	any vowel OR any soft consonant	is elided बाला + अत्र = बाला अत्र । ताः + गच्छन्ति = ता गच्छन्ति ।
	any vowel except अ, आ	any vowel OR any soft consonant except र्	changes into र् मुनिः + इति = मुनिरिति ।
	any short vowel except अ	र	the short vowel becomes long भूपतिः + राजते = भूपती राजते ।
	any vowel	च्, छ्, ट्, ठ्, त्, थ्, श्, ष्, स्	changes into श्, ष्, स् । श्, ष्, स् ।
	अ	क्, प्	स् नमः + करोति = नमस्करोति । पुरस्करोति ।
एषः / सः		Any consonant or vowel except for अ	elision of the visarga. स गच्छति ।

Name of the sandhi	visarga preceded by	followed by	effect	example
1. उत्व	अः	र	ओर	मनः + रथः = मनोरथः ।

	अः	लि	ओ लि	कः + लिखति = को लिखति ।
	अः	व	ओ व	छात्रः + वदति = छात्रो वदति ।
	अः	ग	ओ ग	यशः + गानम् = यशो गानम् ।
	अः	ध	ओ ध	तेजः + धनम् = तेजो धनम् ।
	अः	अ	ओऽ	कः + अपि = कोऽपि । सः + अपि = सोऽपि ।
2. सत्व	अः	त्	अस्त्	नमः + ते = नमस्ते ।
	अः	ट्	अष्ट्	रामः + टीकते = रमष्टीकते ।
	अः	च्	अश्च	कः + चित् = कश्चित् ।
3. रत्व	उः	अ	ऊर् अ	भानुः+ अयम् = भानोरयम् ।
	उः	ह	उई	शत्रुः + हन्ति = शत्रुर्हन्ति ।
	इः	ग	इर्ग	मुनिः + गतः = मुनिर्गतः ।
4. लोप	अः	आ	अ आ	मोहनः + आगच्छति = मोहन आगच्छति ।
	अः	इ	अ इ	रामः + इच्छति = राम इच्छति ।
	अः	उ	अ उ	कः + उवाच = क उवाच ।
	आः	आ	आ आ	नराः + आयान्ति = नरा आयान्ति । बालाः + आगच्छन्ति = बाला आगच्छन्ति ।
	आः	ग	आ ग	देवाः + आगच्छन्ति = देवा गच्छन्ति ।

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Lesson 62. The Alphabet. वर्ण - विचारः

A) Evolution of Sound.

As sadhaka-s, let us introduce ourselves to the world of sounds.... शब्दप्रपञ्च ।The cause of the world of *things*.... अर्थप्रपञ्च .... is परमेश्वर । In the context of sound,परमेश्वर is शब्दब्रह्मन् । The entire world is said to be born of शब्द ... शब्दप्राभव । Evolution is the result of the self movement स्पन्दन of Shiva-Shakti. The line of evolution is from the subtle to the gross. There are five stages to the emanation of sound.

1. The first is परा which is absolutely supreme and subtle. This can best be described as the storehouse from which inspirations would first emerge.
2. The second is पश्यन्ती which is less subtle but is still undifferentiated. This would be the inspiration that would eventually give rise to a thought or an idea.
3. The third is मध्यमा which is grosser and undifferentiated, though not articulate. This is actual thought process which goes into concretizing the idea.... a plan of action.
4. Articulate sound is called वैखरी which further takes two forms: subtle and gross. It is from that that all the letters वर्ण, words पद and sentences वाक्य are manifested. The subtle forms of these letters are the mantras. The gross takes the form of the language we use.

वर्णः is that form of sound which cannot be broken up further into smaller parts. It is therefore also called अक्षरम् । न क्षरति इति अक्षरम् । नाद or ध्वनि ....sound .....can never be destroyed. That अक्षरम्, when it is in a written form is called the वर्णः । Over a period of time both words have now become interchangeable.

अक्षर -s, when put together to intelligently express thoughts and feelings is called the पद । A group of पद s form a वाक्य ; and वाक्य s put together so that another may understand what one wishes to express, then becomes language भाषा ।The Sanskrit script, is called देवनागरी ।

B) वर्णाः

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Let's go over the list of वर्णाः again. The divisions that you see below have been made by Panini and described in his 'Ashtadhyayi.' We need to study this so that we are better able to understand how Panini worked at his grammar.

स्वराः

अ ,इ ,उ ,ऋ , ऌ (ह्रस्वस्वराः) are pronounced in one matra (a measure of time almost equal to one second)

आ ,ई , ऊ, ॠ, ॡ , ए , ऐ , ओ , औ (दीर्घस्वराः) are pronounced in two matras

अ३ , इ३ , उ३ , ऋ ३ ,ऌ३ , ए३ , ऐ३ , ओ३ , औ३ (प्लुतस्वराः).... used when calling out to someone and take more than two matras to be pronounced.

अयोगवाहाः so named by Panini.

अं (अनुस्वार)

अः (विसर्गः)

(I've spent about a trillion hours trying to find a symbol that looks like two smilies put together, one on top of the other, the top looking like a smile and the one below looking like a frown in the place of the visargas for the four alphabets listed below. Sorry. Don't have the software to create an image even. But I'm sure you'll be able to figure out what I mean. If any of you has; and can create an image, please will you send it to me at 'Queries' so that I may replace these four visargas with those?)

: क : ख (जिह्वामूलीयः)

: प : फ (उपध्मानीयः)

व्यञ्जनानि

वर्गीयव्यञ्जनानि

		1	2	3	4	5
कु इति पाणिनिः	(कवर्ग)	क्	ख्	ग्	घ्	ङ्
चु इति पाणिनिः	(च वर्ग)	च्	छ्	ज्	झ्	ञ्
टु इति पाणिनिः	(ट वर्ग)	ट्	ठ्	ड्	ढ्	ण्
तु इति पाणिनिः	(तवर्ग)	त्	थ्	द्	ध्	न्
पु इति पाणिनिः	(पवर्ग)	प्	फ्	ब्	भ्	म्

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(Secret revealed: It is good to remember the above 25 व्यञ्जनानि column-wise too. For example क् च् ट् त् प् etc.)

<u>अवर्गीयव्यञ्जनानि</u>

य्, र्, ल्, व् (अन्तस्थाः)

श्, ष्, स्, ह् (उष्माणः)

ळ् , क्ष्

ळ्, क्ष् and ऌ are not included in Panini's work, who dealt with only the language in use and not what is originally in the Vedas. But we shall keep them in anyway.... just so that we do not forget them.

उच्चारणम् ।

Your teacher will help you pronounce the स्वराः, अयोगवाहाः and the व्यञ्जनानि ।

I'll just supply a table that you can refer to. The beauty here is that this classification works in various ways. It helps making and breaking sandhis, writing out words with अनुनासिक -s and understanding the relationships of each "family group" ... how one letter can be substituted for another and ideas like that…. For example, you would have often seen both तत् and तद् । It also helps us understand why Parama Pujya Swamiji pronounces त्र्यम्बकं यजामहे the way He does.

वर्णाः	उत्पत्तिस्थानानि	स्थानजन्यवर्णनामानि
अ आ अ३ क ख ग घ ङ ह विसर्ग (:) क्ष	कण्ठे	कण्ठ्यः
इ ई इ३ च छ ज झ ञ य श	तालु	तालव्यः
ऋ ॠ ऋ३ ट ठ ड ढ ण र ष ळ	मूर्धा	मूर्धन्यः

ऌ ॡ ऌ३ त थ द ध न ल स	दन्ताः	दन्त्यः
उ ऊ उ३ प फ ब भ म उपध्मानीयः (:प :फ) (actually the two smilies I've mentioned earlier)	औष्ठौ	औष्ठ्य
ङ ञ ण न म	नासिका कण्ठ्यादिः	अनुनासिक
ए ऐ	कण्ठतालुः	कण्ठतालव्यः
ओ औ	कण्ठोष्टम्	कण्ठोष्ठ्यः
व	दन्तोष्ठम्	दन्तोष्ठ्य
जिह्वामूलीयः (: क : ख) (smilies again.)	जिह्वामूलीयम्	जिह्वामूलीयः
अनुस्वारः	नासिका	-

क्ष is a वर्णः that has been given a position of equal standing in the वर्णमाला in the Vedas. Sanskrit grammar, whether modern or classical, visualizes it as क् + ष् and you will therefore find it in the dictionary in the क् section.
However, we have retained all the वर्णाः that are in the original वर्णमाला ।

This has an important effect on pronunciations.
Originally, the विसर्ग was pronounced as the expulsion of breath.
Over the years, the pronunciation of the विसर्ग has changed. It now carries forward the sound of the letter just before it.
वर्णः is pronounced वर्णह , वर्णाः is pronounced वर्णाहा , वर्णैः is pronounced वर्णैहि
गुरुः is pronounced गुरुहु and so on and so forth.

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When the विसर्ग is followed by a क्, ख्, प् or a फ् the विसर्ग is forcefully expressed. Going by this, if the विसर्ग were to be followed by क्ष् which, according to grammar a क् + ष् the विसर्ग should have been forcefully expressed. But it is not. In this case, the विसर्ग does what it now does....it carries forward the sound of the letter just before it.

C) Maheshwara Sutra-s.

माहेश्वर - सूत्राणि

महर्षिः पाणिनिः संस्कृतव्याकरणस्य प्रधानाचार्यः । पाणिनेः पूर्वमपि अनेके वैयाकरणाः आसन् । किन्तु तेषां ग्रन्थाः अद्यत्वे अज्ञाताः अलब्धाश्च । लभ्यमानेषु ग्रन्थेषु महामुनेः पाणिनेः ग्रन्थः प्राचीनतमः ।
पाणिनिः बाल्यकाले महामन्दबुद्धिः आसीत् इति मन्यते। बालकः सः विद्यार्जनाय कमपि आचार्यम् उपागच्छत् । किन्तु अचिरं सः आचार्यगृहात् निष्कासितः अभवत् । तेन अपमानेन अतीव दुखितः पाणिनिः अरण्यं गत्वा कठोरां तपस्याम् अकरोत् । तत्र अन्ये केचन सिद्धपुरुषाः भगवतः शङ्करस्य उपासनां कुर्वन्ति स्म । तेषां सर्वेषां तपस्यया संतुष्टः महादेवः आविर्भूय सर्वेभ्यः वरयाचनाय अकथयत् । प्रत्येकं तपस्वी स्वकीयं मनोरथं न्यवेदयत् । सर्वेषां मनोरथं एकसार्थं पूरयितुं महेश्वरः चतुर्दशवारं डमरुम् अवादयत् । पाणिनिः चतुर्दशवारं डमरुनादं श्रुत्वा चतुर्दश सूत्राणि अरचयत् । प्रत्येकनादः अ इ उ ण् इत्यादि सुत्ररूपेण तस्य कर्णकुहरं प्रविष्टः । तानि सूत्राणि माहेश्वर-सूत्राणि कथ्यन्ते । एतानि सूत्राणि व्याकरणस्य आदिसूत्राणि मन्यन्ते ।

1. अ इ उ ण्
2. ऋ ऌ क्
3. ए ओ ङ्
4. ऐ औ च्
5. ह य व र ट्
6. ल ण्
7. ञ म ङ ण न म्
8. झ भ ञ्

9. घ ढ ध ष्
10. ज ब ग ड द श्
11. ख फ छ ठ थ च ट त व्
12. क प य्
13. श ष स र्
14. ह ल्

Panini has based his entire grammatical work on these sutras. To avoid a detailed recital of the letters, he used what is called the प्रत्याहार। It is very much what you would see advertised in a shop window " A-Z available here." Rather than list what he has, the shopkeeper, in his A-Z, has conveyed the fact that he stores all that you need.

Similarly, when Panini wished to list only the स्वराः , he just said अच् and no more. Look at the sutras again. Which sutra has the अ ? The first. Which sutra ends in च् ? The fourth. Ignore every वर्ण with the हलन्त . They are called इत् वर्णाः and are only indicatory letters which disappear the minute the purpose of indication has been fulfilled.

List all the letters that are in the four sutras and hey presto, you have a list of all the स्वराः ।

Let's take another example. झश् would be a वर्ण in the 3rd and 4th column. Gottitt?? The peculiarity of the प्रत्याहार s is that they can start from any वर्ण। They may begin with a वर्ण coming from the middle of the group, but they must end with an इत् वर्णः । Panini then worked on 41 such प्रत्याहार s in his अष्टाध्यायी । ण् comes twice as an इत् वर्णः । Whenever you have to choose the first, (1) will be written against the प्रत्याहार । Whenever you have to choose the second, (2) will be written against that प्रत्याहार । Shall we try work with प्रत्याहार s as a home assignment? Please refer to Lesson 62 A.

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D) गुण, वृद्धि, दीर्घ, सम्प्रसारण changes.

You would have heard of सुन्दरम् and it's relative सौन्दर्यम् । It is apparent that the उ and औ are connected. What has happened here is a वृद्धि । . It is often difficult to remember these terms…. गुण, वृद्धि, दीर्घ, सम्प्रसारण । So here is a list you can refer to when foxed by sandhis. The idea is to see the correlation amongst alphabets.

स्वर	अ आ	इ ई	उ ऊ	ऋ ॠ	ऌ	ए	ऐ	ओ	औ
	↓	↓	↓	↓	↓	↓	↓	↓	↓
दीर्घ	आ	ई	ऊ	ॠ	-	-	-	-	-
गुण	अ	ए	ओ	अर्	अल्	ए	-	ओ	-
वृद्धि	आ	ऐ	औ	आर्	आल्	ऐ	ऐ	औ	औ
यण्	-	य्	व्	र्	आल्				
अयादि						अय्	आय्	अव्	आव्
सम्प्रसारण		य् ↓ इ	व् ↓ उ	र् ↓ ऋ	ल् ↓ ऌ				

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Lesson 62 A B- Exercises with the Maheshwara-Sutrani

Worksheets

List all the वर्णाः in the प्रत्याहार s below.

1. अण् (1)
2. अक्
3. इक्
4. उक्
5. एङ्
6. अच्
7. इच्
8. एच्
9. ऐच्
10. अट्
11. अण् (2)
12. इण्
13. यण्
14. अम्
15. यम्
16. ञम्
17. ङम्
18. यञ्
19. झष्
20. अश्

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21. हश्
22. वश्
23. जश्
24. झश्
25. बश्
26. छव्
27. यय्
28. मय्
29. खय्
30. चय्
31. यर्
32. झर्
33. खर्
34. चर्
35. शर्
36. अल्
37. हल्
38. वल्
39. रल्
40. झल्
41. शल्

You do not need answers for this worksheet, do you? That's why the lesson is named 62 A B.

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Lesson 63 व्यञ्जन - सन्धिः Vyanjana Sandhi.

"Sandhi's not my cuppatea," was my refrain…. till I realized that a sandhi was exactly what I had done with both, 'Sandhi is' and a 'cup-pa-tea.'

Okay…. so if it is such a common thing in speech, couldai find egzamples a plenty? Butsurely you betcha bottondollar I could! Not only in English but in every language as well. Just have a look at this….Shuddup = Shut up. (Vocabulary of the Younger Generation, not mine.) An example of झलां जशोऽन्ते ।

It's just that us Indians love to study and have therefore made a science of something as natural as sandhi. What happens is that a student who studies the science first becomes quite dizzy with all the information, so I have here tried to provide the smelling salts.

It's not so bad….. I've survived and so will you. Let's tagjust one stepatatime.

To make व्यञ्जन - सन्धिः easy to memorize and recall at a later date, let's go over how the consonants are classified again.

क्	ख्	ग्	घ्	ङ्
च्	छ्	ज्	झ्	ञ्
ट्	ठ्	ड्	ढ्	ण्
त्	थ्	द्	ध्	न्
प्	फ्	ब्	भ्	म्
य्	र्	ल्	व्	
श्	ष्	स्	ह्	

The shaded consonants are the कठोर - व्यञ्जनानि । The hard consonants.

The rest are मृदु - व्यञ्जनानि । The soft consonants.

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Please note that for our grammar study, we will work with the consonants specified by Panini. Make sure that you are familiar with lesson 62. It will help you tremendously.

Sandhi is a vast topic of study. Rather than do the whole lot, it seems practical to just go over a few. (To give you an idea, we categorized sandhis into 40 sections of which we plan to do just 9). The table given below gives you examples of the ones you will see most often. Use it as a guide while you are studying specific details of the sandhis given after the table on page 8 of this lesson. There are plenty of examples, especially from the Bhagavad Gita, for you to work with.

	व्यञ्जन - सन्धिः			कार्यम्	उदाहरणम्
	Name of the sandhi			Effect	Example
1	श्चुत्व				
a	(स्तोः श्चुना श्चुः)	स्/तु	in close proximity with श्/चु	श् चु (यथासङ्ख्यम् ..respectively)	
	Concrete examples…	स्	च्	श्च्	मनस् + चलति = मनश्चलति ।
		स्	श्	श्श्	रामस् + शेते = रामश्शेते
		त्	च्	च्च्	सत् + चरित्रम् = सच्चरित्रम् ।
		द्	ज्	ज्ज्	सत् + जनः = सज्जनः ।
		न्	ज्	ञ्ज्	शार्ङ्गिन् + जयः = शार्ङ्गिञ्जयः ।

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b	शश्छोऽटि	झय् first four of a वर्ग	followed by श्	श् optionally converts into छ् if it is a त्/ द् converts into च्	
	concrete examples…	त्	श्	च्छ्	श्रीमत्+ शङ्कराश्रमाः = श्रीमच्छङ्कराश्रमाः
2	ष्टुत्व				
	ष्टुनाष्टुः	स्/तु	in close proximity with ष्/ टु	ष् टु (यथासङ्ख्यम् ..respectively)	
	concrete examples …	स्	ष	ष्ष्	रामस् + षष्ठः = रामषष्ठः ।
		स्	ट्	ष्ट्	रामस् + टीकते = रामष्टीकते
		त्	ट्	ट्ट्	तत् + टीका = तट्टीका
		ष्	त्	ष्ट्	इषः + तः = इष्टः
		ष्	त्	ष्ट्	कृष् + तः = कृष्टः
		ष्	न्	ष्ण्	कृष् + नः = कृष्णः

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3	जशत्व				
a	झलां जशोऽन्ते । This generally happens between two different words.	झल् (all the consonants minus the अनुनासिक व्यञ्जनानि, य् र् ल् and व्)	any स्वर or a मृदु व्यञ्जन	corresponding जश्	
	Concrete examples…	क्	ई	गी	वाक् + ईशः = वागीशः ।
		च्	अ	ज	अच् + अन्तः = अजन्तः
		ट्	आ	डा	षट् + आननः = षडाननः ।
		त्	आ	दा	एतत् + आदाय = एतदादाय
		त्	ई	दी	जगत् + ईशः = जगदीशः
		त्	ध्	द्ध्	ज्ञानात् + ध्यानं= ज्ञानाद्ध्यानम् ।
b	झलां जश् झशि । This generally happens in the middle of the word.	झल् (all the consonants minus the अनुनासिक व्यञ्जनानि, य् र् ल् and व्)	a मृदु व्यञ्जन	corresponding जश्	
	Concrete examples…	भ्	ध्	ब्ध्	लभ् + धः = लब्धः

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		ध्	ध्	द्ध	बुध् + धिः = बुद्धिः ।
4	चर्त्व				
	खरि च ।	झल् (all the consonants minus the अनुनासिक व्यञ्जनानि, य् र् ल् and व्)	कठोर व्यञ्जन	corresponding चर् (first five of each वर्गः + श् ष् स्)	
	Concrete examples…	द्	स्	त्स्	आपद् + सु = आपत्सु
		द्	त्	त्त्	छेद् + ता = छेत्ता
		द्	त्	त्त्	भेद् + ता= भेत्ता
5	तोर्लि	तु	ल्	तवर्ग is replaced by ल्	
		न्	ल्	न् is replaced by a nasal ल्	
	concrete examples…	त्	ल्	ल्	दैन्यात + लोभः = दैन्याल्लोभः
		न्	ल्	nasal ल्	श्रद्धावान् + लभते = श्रद्धावाँल्लभते।
6	अनुनासिकसन्धिः				

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a	यरो ऽनुनासिके ऽनुनासिको वा ।	यर् includes all the consonants excepting ह् । यर् occurring at the end of a पद	followed by a nasal (ञ्, म्, ङ्, ण्, न्)	Is replaced by its own corresponding nasal, optionally.	
	Concrete examples…	त्	म्	न्म्	क्रोधात +मोहः = क्रोधान्मोहः /क्रोधाद् मोहः
b	प्रत्यये भाषायां नित्यम्	यर्	प्रत्यय ending in म्	is replaced by its own corresponding nasal, compulsorily	
	concrete examples…	द्	प्रत्ययानुनासिकः	अनुनासिकः	चिद् + मयम् = चिन्मयम्
7.	अनुस्वार No need for a tabular note. All details at the end of this Sandhi chapter.				
	Reminders …	म्	व		हरिम् +वन्दे = हरिं वन्दे
		म्	प		पाठम् +पठति = पाठं पठति
8	नश्छव्यप्रशान्	न् occurring at the end of a पद	followed by a छव् (छ् ठ् थ् ट् त्) and then	is replaced by	

			by an अम् (स्वराः + ह् य् व् र् ल् + अनुनासिकाः।		
	concrete examples…	न्	च्/छ्	शँ/शं	तान् + च = ताँश्च /तांश्च
		न्	ट् /ठ्	षँ/ षं	तान् + ठङ्कारान् =ताँष्ठङ्कारान्/ तांष्ठङ्कारान्
		न्	त् / ध्	सँ /सं	अस्मान् + तारय = अस्माँस्तारय / अस्मांस्तारय
	अपवादः	प्रशान् This rule does not apply to प्रशान्		सन्धिः न भवति	प्रशान् + तनोति = प्रशान् तनोति

1) श्चुत्व सन्धिः

a) **(स्तोः श्चुना श्चुः)**

स् and a वर्ण belonging to तु, in close proximity with श् and a वर्ण belonging to चु are replaced by श् and a वर्ण belonging to चु।

Whenever there is a combination of स् or त् वर्ग (त् , थ् , द् , ध् , न्) WITH (either before or after) श् or with the चवर्ग (च् , छ् , ज् , झ् , ञ्) the स् changes into श् and the त वर्ग changes into its corresponding च वर्ग (यथासङ्ख्यम् ….that is respectively.) ,

ग्रामात् + चलितः = ग्रामाच्चलितः।

सद् + जनः = सज्जनः

तान् + जयति = ताञ्जयति

Here are a few examples:

1. न हि प्रपश्यामि ममापनुद्या -
द्यच्छोकमुच्छोषणमिन्द्रियाणाम् ।
अवाप्य भूमावसपत्नमृद्धम्
राज्यं सुराणामपि चाधिपत्यम् ।। गी ० २-८ ।।

ममापनुद्या - **द्यच्छोकमुच्छोषणमिन्द्रियाणाम्**
मम अपनुद्यात् यत् शोकम् उत् - शोषणम् इन्द्रियाणाम् (To figure out why श् has become छ् , look at the next sandhi... शश्छोऽटि ।)

2. ज्ञानं तेऽहं सविज्ञानमिदं वक्ष्याम्यशेषतः ।
यज्ज्ञात्वा नेह भूयोऽन्यज्ज्ञातव्यमवशिष्यते ।। गी ० ७-२ ।।
यत् ज्ञात्वा न इह भूयः **अन्यत् ज्ञातव्यम्** अवशिष्यते

3. आश्चर्यात्पश्यति कश्चिदेन -
माश्चर्यवद्वदति तथैव चान्यः ।
आश्चर्यवच्चैनमन्यः शृणोति
श्रुत्वाप्येनं वेद न चैव कश्चित् ।। गी ० २-२९ ।।
आश्चर्यवच्च = आश्चर्यवत् च

4. श्रेयो हि **ज्ञानामभ्यासाज्ज्ञानाद्ध्यानं** विशिष्यते ।
ध्यानात्कर्मफलत्यागस्त्यागाच्छान्तिरननतरम् ।। गी ० १२-१२ ।।
अभ्यासाज्ज्ञानाद्ध्यानं = अभ्यासात् ज्ञानात्

b) शश्छोऽटि ।
Fully stated, झयः शः छः अटि । Here, in this sutra, the झयः is drawn from a previous sutra. If झय् (first four of a वर्ग) is followed by श् then that श् is optionally replaced by छ् ।
If the श् is followed by अट् , then if the झय् वर्ण is a द् , it will be converted into a ज् (स्तोः श्चुना श्चुः) and then that ज् is converted into a च् (खरि च ....Refer to Sandhi No. 4). If it is a त् , then it is replaced by च् (स्तोः श्चुना श्चुः) ।

In तु + श, the तु changes to चु and the श changes to छ् OR remains श।

श्रीमत् + शङ्कराश्रमः = श्रीमच्छङ्कराश्रमः ।
महत् + शकटम् = महच्छकटम् ।

1. न हि प्रपश्यामि ममापनुद्या -
द्यच्छोक**मुच्छो**षणमिन्द्रियाणाम् ।
अवाप्य भूमावसपत्नमृद्धम्
राज्यं सुराणामपि चाधिपत्यम् ।। गी ० २-८ ।।

ममापनुद्या - **द्यच्छोकमुच्छोषणमिन्द्रियाणाम्**
मम अपनुद्यात् **यत् शोकम् उत् - शोषणम् इन्द्रियाणाम्**
This could have been written as
ममापनुद्या - **द्यच्शोकमुच्शोषणमिन्द्रियाणाम्**

2. श्रेयो हि ज्ञानामभ्यासाज्ज्ञानाद्ध्यानं विशिष्यते ।
ध्यानात्कर्मफलत्यागस्त्यागाच्छान्तिरननतरम् ।। गी ० १२-१२ ।।
त्यागाच्छान्ति = त्यागात् शान्ति

2) ष्टुत्व सन्धिः

ष्टुनाष्टुः

Fully stated, स्तोः ष्टुनाष्टुः । Here, in this sutra, the स्तोः is drawn from a previous sutra. स् and a वर्ण belonging to तु, in close proximity with ष् and a वर्ण belonging टु are replaced by ष् and a वर्ण belonging to टु ।

Whenever there is a combination of स् or त वर्ग (त् , थ् ,द् , ध् , न्) WITH ष् or with the ट वर्ग (ट् , ठ् , ड् , ढ् , ण्) the स् changes into ष् and the त वर्ग changes into its corresponding ट वर्ग ।

रामस् + षष्ठः = रामष्षष्ठः ।

इष् + तः = इष्टः ।

विष् + नुः = विष्णुः ।

कृष् + नः = कृष्णः ।

3) जशत्व सन्धिः

a) झलां जशोऽन्ते ।

Fully stated, पदस्य अन्ते झलां जशः ।

Whenever there is a combination of झल् (all the consonants {minus the अनुनासिकव्यञ्जनानि }, य् र् ल् and व्) WITH any स्वर or a मृदु व्यञ्जन, it changes into its corresponding जश् (the third वर्ण of each वर्ग) , This happens only if the sandhi taking place is between two different words. If the sandhi is in the word itself then झलां जश् झशि is followed. (Basically it is the same sandhi but given a different name.)

ह् having the same place of utterance as क वर्ग (कण्ठ) will be replaced with that corresponding वर्ण ।

श् having the same place of utterance as च वर्ग (तालु) will be replaced with that corresponding वर्ण ।

ष् having the same place of utterance as ट वर्ग (मूर्धा) will be replaced with that corresponding वर्ण ।

स् having the same place of utterance as त वर्ग (दन्ताः) will be replaced by that corresponding वर्ण ।

दिक् + अम्बरः = दिगम्बरः ।

1. न हि प्रपश्यामि ममापनुद्या -
यच्छोकमुच्छोषणमिन्द्रियाणाम् ।
अवाप्य भूमावसपत्नमृद्धम्
राज्यं सुराणामपि चाधिपत्यम् ।। गी ० २-८ ।।

ममापनुद्याद्यच्छोकमुच्छोषणमिन्द्रियाणाम् ।
मम अपनुद्यात् यत् शोकम् उत् शोषणम् इन्द्रियाणाम् ।

2. मनुष्याणां सहस्रेषु **कश्चिद्यतति** सिद्धये ।
यततामपि सिद्धानां कश्चिन्मां वेत्ति तत्त्वतः ।।गी ० ७-३।।
कश्चिद्यतति = कश्चित् यतति

3. आश्चर्यात्पश्यति **कश्चिदेन -**
माश्चर्यवद्वदति तथैव चान्यः ।
आश्चर्यवच्चैनमन्यः शृणोति
श्रुत्वाप्येनं वेद न चैव कश्चित् ।। गी ० २-२९ ।।
कश्चिदेनम् = कश्चित् एनम्
आश्चर्यवद्वदति = आश्चर्यवत् वदति

4. यत्करोषि **यदश्नासि यज्जुहोषि** ददासि यत् ।
यत्तपस्यसि कौन्तेय तत्कुरुष्व **मदर्पणम्** ।।गी ० ९-27।।
यदश्नासि = यत् अश्नासि
यज्जुहोषि = यत् जुहोषि
मदर्पणम् = मत् अर्पणम्

5. श्रेयो हि ज्ञानामभ्यासाज्**ज्ञानाद्ध्यः**ानं विशिष्यते ।
ध्यानात्कर्मफलत्यागस्त्यागाच्छान्तिरननतरम् ।। गी ० १२-१२ ।।
ज्ज्ञानाद्ध्यःानं **= ज्ञानात् ध्यानं**

b) झलां जश् झशि
Whenever there is a combination of झल् (व्यञ्जनम्) WITH any झश् (मृदुव्यन्जनम्) it changes into its corresponding जश् (third consonant) , This generally happens in the middle of the word.
बुध् + धिः = बुद्धिः ।
लभ् + धः = लब्धः

4) चर्त्व सन्धिः

खरी च ।

Fully stated, खरी परे झलां चर् । Here, in this sutra, the चर् (first consonant of each वर्गः + श् , ष् , स्) is drawn from a previous sutra.

Whenever there is a combination of झल् WITH a कठोर व्यजन ,

it changes into its corresponding चर् ।

आपद् + सु = आपत्सु ।

1. **आश्चर्यात्पश्यति** कश्चिदेन -

माश्चर्यवद्वदति तथैव चान्यः ।

आश्चर्यवच्चैनमन्यः शृणोति

श्रुत्वाप्येनं वेद न चैव कश्चित् ।। गी ० २-२९ ।।

आश्चर्यात् + पश्यति = आश्चर्यात्पश्यति (त् does not get converted into द् because it is followed by a कठोरव्यञ्जनम्)

2. **यत्करोषि** यदश्नासि यज्जुहोषि ददासि यत् ।

यत्तपस्यसि कौन्तेय **तत्कुरुष्व** मदर्पणम् ।।गी ० ९-27।।

यत्करोषि = यत् करोषि

यत्तपस्यसि = यत् तपस्यसि

तत्कुरुष्व = तत् कुरुष्व

3. श्रेयो हि ज्ञानामभ्यासाज्ज्ञानाद्ध्यानं विशिष्यते ।

ध्यानात्कर्मफलत्यागस्त्यागाच्छान्तिरननतरम् ।। गी ० १२-१२ ।।

ध्यानात्कर्मफल = ध्यानात् कर्मफल

5) तोर्लि

Fully stated, **तोः (षट्यन्त तु) लि (लकारे परे) परसवर्णः ।**

A consonant of तवर्ग followed by ल् is replaced by one homogenous with the latter - परसवर्ण - in this case , ल् ।
दैन्याल्लोभः - दैन्यात् लोभः ।
आब्रह्मभुवनाल्लोकाः - भुवनात् लोकाः ।
न् is replaced by a nasal ल् ।
श्रद्धावाँल्लभते ज्ञानम् - श्रद्धावान् लभते ।

1. मूढ जहीहि धनागमतृष्णां कुरु सद्बुद्धिं मनसि वितृष्णाम् ।
यल्लभसे निजकर्मोपात्तं , वित्तं तेन विनोदय चित्तम् । (भज गोविन्दम् - २)
यल्लभसे = यत् लभसे

6) अनुनासिकसन्धिः

a) यरो ऽनुनासिके ऽनुनासिको वा ।
Fully stated, पदान्तस्य यरः अनुनासिके परे अनुनासिकः वा ।
यर् includes all the consonants excepting ह् ।
यर् occurring at the end of a पद followed by a nasal (ञ् , म् , ङ् , ण् , न्) is replaced by its own corresponding nasal, optionally.

क्रोधात मोहः = क्रोधान्मोहः / क्रोधाद् मोहः ।
एतत् मे / एतद् मे = एतन्मे संशयं कृष्ण ।
दिक् नागः = दिङ्नागः / दिग्नागः ।
र् remains as it is, it has no corresponding nasal.
पुनर् मोहः = पुनर्मोहः

1. **यस्मान्नो** द्विजते लोको **लोकान्नो**द्विजते च यः ।
हर्षामर्षभयोद्वेगैर्मुक्तो यः स च मे प्रियः ।। गी० १२-१५ ।।
यस्मान्नो = यस्मात् नो
लोकान्नो = लोकात् नो

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b) प्रत्यये भाषायां नित्यम् ।। (वार्तिक)

The rule यरो ऽनुनासिके ऽनुनासिको वा is compulsory if the प्रत्यय that is added ends in म्

कियत् + मात्रम् = कियन्मात्रम् - of little value.

7) अनुस्वार सन्धिः ।

a) मोऽनुस्वारः ।

Fully stated, मः अनुस्वारः हलि परे - (हलि is drawn from a previous सूत्र) - म् , at the end of a पद is :

1) replaced by an अनुस्वार if it is followed by a consonant.

2) when it appears at the end of a पद or at the end of a sentence, it remains as it is.

1. मूढ जहीहि धनागमतृष्णां कुरु सद्बुद्धिं मनसि वितृष्णाम् ।

यल्लभसे निजकर्मोपात्तं , वित्तं तेन विनोदय चित्तम् । (भज गोविन्दम् - २)

2. किं तद्ब्रह्म किमध्यात्मं किं कर्मपुरुषोत्तम ।

अधिभूतं च किं प्रोक्तमधिदैवं किमुच्यते ।। (गी ० ८-१)

b) वा पदान्तस्य ।

At the end of a पद , the अनुस्वार can be replaced by an अनुनासिक वर्ण which is homogenous to the वर्ण which follows it.

किं करोषि / किङ्करोषि । चन्द्रं पश्यति / चन्द्रम्पश्यति ।

c) **नश्चापदान्तस्य झलि ।**

न् and म् not at the end of a पद are replaced by an अनुस्वार when followed by झल् - यशांसि ।

d) **अनुस्वारस्य ययि परसवर्णः ।**

When अनुस्वार is followed by a यय् वर्ण it is replaced by an अनुनासिक which is homogenous to the latter. पङ्कजः । सञ्चितः । कण्ठः । कान्ता ।

8) नश्छव्यप्रशान् । (Cracked it!!!! Here's why it is कस्मिंश्चित् and not कस्मिञ्चित् !!!!)
न् occurring at the end of a पद is replaced by रु if followed by a छव् and then by an अम् । This rule does not apply to प्रशान् (an avyaya meaning "tranquil") , (Please have a look at the table for clear examples.)

- अत्रानुनासिकः पूर्वस्य तु वा ।
  The वर्ण preceding रु is optionally nasalised.
  अनुनासिकात्परोऽ नुस्वारः ।
  When it is not nasalised an अनुस्वार is added.

  Thus
  कस्मिन् चित् = कस्मिर् चित् । नश्छव्यप्रशान् ।
  = कस्मिँर् चित् । अत्रानुनासिकः पूर्वस्य तु वा
  or = कस्मिंर् चित् । अनुनासिकात्परोऽ नुस्वारः ।
  This र् is replaced by the विसर्ग and later by स् । Then the सन्धिः rules are followed to give either a कस्मिँश्चित् ।
  or a कस्मिंश्चित् ।
  Similarly, भवान् चरति = भवार् चरति
  = भवाँर् चरति / भवांर् चरति ।
  = भवाँश्चरति / भवांश्चरति ।
  प्राणांस्त्यक्त्वा - प्राणान् त्यक्त्वा ।। गी ० १-३३।।
  प्रज्ञावादांश्च भाषसे - प्रज्ञावादान् च ।।गी ० २-११ ।।
  But not in the case of प्रशान् तिष्ठति ।

  1. अशोच्यानन्वशोचस्त्वं **प्रज्ञावादांश्च** भाषसे ।
  गतासू**नगतासूंश्च** नानुशोचन्ति पण्डिताः ।।गी ० २-११)
  प्रज्ञावादांश्च = प्रज्ञावादान् च

अगतासूंश्च = अगतासून् च

***

You may not require to know any more sandhis than the ones listed in this lesson. If you do come across undecipherable ones, please write. We'll respond to individual requests.

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Lesson 64. Samasa Vichara. समास - विचारः

A long long time ago, everything that needed to be passed from generation to generation was done in the form of verse. Verse was the only means of ensuring that knowledge was protected. It may have been years since we've left school, but who has forgotten 'Jack and Jill'? Prose, on the other hand, has been relegated to the back alleys of our mind.

In the midst of all this poetic creativity, a natural problem reared its head. Sanskrit is the only language in the classical world which makes use of प्रत्यय. The use of प्रत्यय s helps every single word to have an identity and a meaning of its very own. But fitting the word + प्रत्यय into a metre in verse form was a difficult task indeed. "What to do?" asked a poet. "No problem! Let's create a shortcut," said another. And समास came into being. समास , स म स was the original SMS… Short Message Service. Be proud guys, we created it!!!!!!

I kid you not. There does exist such a verb: अहं समस्यामि does indeed mean 'I am creating a synopsis…. or in our layman terms… a shortcut.'
समास allows a person to string two words together to form one single word. And "ishortcut ishtyle" the first word is written without an appropriate प्रत्यय । For example instead of saying राज्ञः पुत्रः I'd say राजपुत्रः and still make complete sense.
Why does Devdas have to romance his love with a long drawn out, "You have such a beautiful face just like the moon!" All he'd do is say " अयि चन्द्रमुखि" Devdas too, by the way, is a समास word. देवस्य दासः ,देवदासः । The difference between a सन्धिः and a समासः would be that in the former, two letters combine to form a single whole letter or a conjoined letter(either in the middle of a word or between words) and in the latter, words are placed side by side with the vibhakti between the words dropped but with the सन्धिः occuring if required, to form a single word.

In a समासः, the समस्तपद is the compound word… देवदासः । विग्रह is when you break it up into its components….. देवस्य दासः ।

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Naturally, it is with time that you will figure out in which combinations these work out, for example दासदेवः would not be correct. And it is with time that you will figure out which words can be made a समासः of. For example, वनप्राप्तः is allowed and NOT वनप्राप्तवान् । Not to worry. In this case at least …Time will wait for the Sanskrit enthusiast!

Note:
This lesson is to help you figure out what समास words mean whenever you come across them in your course of reading. You also now have the wherewithal to form your own combination words intelligently.
Another thing to remember is that people are all made differently. Many a time you will find that someone may have formed a समास in one way and you may prefer another. Both may be correct. So just relax and enjoy learning something new.

समास can be divided into 6 classes according to the sense that they convey when dissolved.

द्वन्द्वौ द्विगुरपि चाहं मद्गेहे नित्यमव्ययीभावः ।
तत्पुरुष कर्मधारय येनाहं स्यां बहुव्रीहिः।।

For our convenience, I have divided them into 9 groups. I have been better able to retain the information with a wider classification like that.

1. अव्ययीभाव - A word which conveys a meaning, is a part of the समास which, after the combination of the two words, becomes an अव्यय । For example: add सु to indicate _ सौभाग्य 'lots of goodness.'सुमङ्गलम् = मङ्गलानां समृद्धिः lots of auspiciousness.

2. तत्पुरुषः In this समास, the second word of the समास is given importance. For example: देवदासः = देवस्य दासः । We are talking about the दासः here and not the देवः ।

3. कर्मधारयः In this समास, one word is an adjective of the other. If a तत्पुरुषसमास has both words in the same vibhakti, it is called a कर्मधारयः | For example: नीलोत्पलम् = नीलम् उत्पलम् ।

4. द्विगुः In this समास , which is a part of the कर्मधारयः the first word is a number; how many in a collection of things. For example : पञ्चवटी = पञ्चानां वटानां समाहारः।

5. द्वन्द्वः Be sure to look out for the च between words in the विग्रहः of this समासः !!! For example: हरिहरगुरवः / हरिगुरुहराः = हरिश्च हरश्च गुरुश्च ।

6. बहुव्रीहिः When two words are put together to imply something totally different, बहुव्रीहिः is what you see. For example: चन्द्रमौलिः = चन्द्रः मौलौ यस्य सः । Here, we are neither giving importance to the moon or to the forehead but the Person who is adorned so: Shiva.

7. अलुक्समासः is not really a different समासः । Whenever, two words are put together and the विभक्ति of the first word remains intact, then समासः takes place. Depending on the समासः itself, it can be any of the above समासः । For example: युधिष्ठिरः = युधि स्थिरः ।

8. नञ्समासः is not really a different समासः । Whenever you wish to convey 'the absence' of something, this समासः is used. For example: अविघ्नः = न विघ्नः ।

9. उपपदसमासः see how the noun is described here.. अभयङ्करः = अभयं करोति इति।

समासः is a vast topic. Sorry, I made a mistake, a **VAST TOPIC**. We need to be practical about such things. We can't handle it all at this stage. Let's go over a few details to help us decode what we may most often come across. A tabular column will help.

1. अव्ययीभावसमासः ।

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You will recognize the अव्ययीभावसमासः in words

1. Where the first part of the word is an अव्यय or a निपात (निपाताः are particles which possess no gender and number and the case termination after which is dropped or elided. For example चादयः (च and others) and प्रादयः (प्र and others)
2. The second part of the word is a noun (सञ्ज्ञा).
3. The combined word is an अव्यय and is नपुं. एकवचनम् ।
4. The combined word समस्तपदम् is different from the विग्रहः , because the अव्यय conveys a special meaning to the noun.

Addition of अव्यय to mean	समस्तपदाम्	विग्रहः
अधि in, on	अधिहरि	हरौ इति
उप closeness	उपकृष्णम्	कृष्णस्य समीपम्
निस् or निर् absence	निर्जनम्	जनानाम् अभावः
अनु behind/ following	अनुरथम्	रथस्य पश्चात्
प्रति every	प्रतिदिनम्	दिनं दिनम्
यथा in that manner	यथाशक्ति no spelling error here. There is no visarga. All these words are अव्यय s remember?	शक्तिमनतिक्रम्य
स with/ resembling	सजनकम्	जनकेन सह /जनकस्य सादृश्यम्
आ beyond / upto	आहिमालयम् आमुक्ति आबालवृद्धम्	आ हिमालयात् (चीनदेशः) आ मुक्तेः (मुक्ति तक , मुक्ति के पूर्व) a life span (!!)

बहिः outside	बहिर्ग्रामम्	ग्रामात् बहिः
अनु near/ towards	अनुकूलम्	towards the bank
प्रति a) away from (opposite of the meaning in the above row) b) repetition	प्रतिकूलम् प्रतिदिनम्	against the bank दिने दिने
सु abundance, prosperity	सुमद्रम्	मद्राणां समृद्धिः
दुर् adversity, poverty	दुर्यवनम्	यवनानां व्यृद्धिः
अति destruction, end of	अतिहिमम्	हिमस्य अत्ययः
अति inappropriate	अतिनिद्रम्	निद्रा सम्प्रति न युज्यते
इति utterance of sound	इति हरि	हरिशब्दस्य प्रकाशः
आ a) starting from b) uptil	a) आजन्म b) आमरणम्	a) जन्मनः आरभ्य b) मरणपर्यन्तम्

2. तत्पुरुषसमासः ।

तत्पुरुषसमासः is that समासः wherein the first word-part's विभक्ति-प्रत्यय is dropped. Depending on whichविभक्ति-प्रत्यय that first part would have taken if broken into it's विग्रहः , thetत्पुरुषसमासः is given that particular name. For example: द्वितीयातत्पुरुषः । Go over the short explanation oftत्पुरुषसमासःat the very beginning of this lesson.

Note: The word तत्पुरुषः itself will help you remember what समासः this involves.तस्य पुरुषः = तत्पुरुषः!!

	समस्तपदम्	विग्रहः
: द्वितीयातत्पुरुषः	शरणागतः	शरणम् आगतः
	दुःखातीतः	दुःखम् अतीतः
	कृष्णाश्रितः	कृष्णम् आश्रितः
	ग्रामप्राप्तः	ग्रामं प्राप्तः
	शोकपतितः	शोकं पतितः
	मेघात्यस्तः	मेघम् अत्यस्तः
	भयमापन्नः	भयम् आपन्नः
	ग्रामगमी	ग्रामं गमी
	अन्नबुभुक्षुः	अन्नं बुभुक्षुः

तृतीयातत्पुरुषः	बाणाहतः	बाणेन आहतः
	खड्गहतः	खड्गेन आहतः
	शिवात्रातः	शिवया त्रातः
	शिवत्रातः	शिवेन त्रातः
	विद्याहीनः	विद्यया हीनः
	ज्ञानशून्यः	ज्ञानेन शून्यः
	मातृसदृशः	मात्रा सदृशः
	पित्रुतुल्यः	पित्रा तुल्यः
	हरित्रातः	हरिणा त्रातः
	तत्कृतम्	तेन कृतम्
	कालिदासरचितम्	कालिदासेन रचितम्
	मासपूर्वः	मासेन पूर्वः
	भ्रातृसमः	भ्रात्रा समः
	धान्योनम्	धान्येन ऊनम्

	धान्येविकलम्	धान्येन विकलम्
	वाक्कलहः	वाचा कलहः
	आचारकुशलः	आचारेण कुशलः
	शर्करामिश्रम्	शर्करया मिश्रम्
	गुडयुक्तम्	गुडेन युक्तम्
	कुट्टनश्लक्षणम्	कुट्टनेन श्लक्षणम्
	मासावरः	मासेन अवरः

And that is the sole reason why you cannot have दण्डेताडितवान् as a तृतीयातत्पुरुषः ताडितवान् is a Present active participle and doesn't fit with the rules stated above. Instead, you may have a दण्डताडितः Gottit?

	समस्तपदम्	विग्रहः
चतुर्थीतत्पुरुषः	कुण्डलहिरण्यम्	कुण्डलाय हिरण्यम्
	युपदारु	युपाय दारु
	कुम्भमृत्तिका	कुम्भाय मृत्तिका
	द्विजार्थः for eg: सूपः	द्विजाय अयम्
	छात्रार्था for eg: यवागूः	छात्राय इयम्
	शिश्वर्थम् for eg: दुग्धम्	शिशवे इदम्
	भूतबलिः	भूतेभ्यो बलिः
	गोहितम्	गवे हितम्

Note:

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The compound**गुरुदक्षिणा** cannot be separated into**गुरवे दक्षिणा** The **विग्रहः** has to be **गुरोः दक्षिणा** ।

	समस्तपदम्	विग्रहः
पञ्चमीतत्पुरुषः	चोरभयम्	चोरात् भयम्
	वृकभीतिः	वृकात् भीतिः
	व्याघ्रभीतः	व्याघ्रात् भीतः
	अयशोभीः	अयशसः भीः
	ग्रामनिर्गतः	ग्रामात् निर्गतः
	अधर्मजुगुप्सुः	अधर्माद् जुगुप्सुः
	स्वर्गपतितः	स्वर्गात् पतितः
	पापमुक्तः	पापात् मुक्तः
Exceptions	अन्तिकादागतः	अन्तिकात् आगतः (अन्तिक)
	दुरादागतः	दूरात् आगतः (दूर)
	स्तोकान्मुक्तः	स्तोकात् मुक्तः (स्तोक)

	समस्तपदम्	विग्रहः
षष्ठीतत्पुरुषः	राजपुरुषः	राज्ञः पुरुषः
	देवपूजकः	देवस्य पूजकः
	ईश्वरभक्तः	ईश्वरस्य भक्तः
	देवालयः	देवस्य आलयः
	सर्वमहान्	सर्वेषां महत्तरः
	सर्वश्वेतः	सर्वेषां श्वेततरः
Exceptions	-	अन्नस्य पाचकः (अक प्रत्ययः)
	-	धनस्य हर्ता (तृच् प्रत्ययः)
	-	जगतः स्रष्टा (तृच् प्रत्ययः

	-	घटस्य कर्ता (तृच् प्रत्ययः)
	-	ब्राह्मणस्य कर्तव्यम् (तव्य प्रत्यय)
	-	ब्राह्मणस्य कृत्वा (अव्यय)
	-	राज्ञां पूजितः (क्त प्रत्ययः added to पूज्)

सप्तमीतत्पुरुषः	वीणा प्रवीणः	वीणायां प्रवीणः
	वेदपण्डितः	वेदे पण्डितः
	काव्यकुशलः	काव्ये कुशलः
	शास्त्रनिपुणः	शास्त्रेषु निपुणः
	कार्यचपलः	कार्ये चपलः
	जललीनः	जले लीनः
	जलमग्नः	जले मग्नः
	कार्यचतुरः	कार्ये चतुरः
	स्थालीपक्कः	स्थाल्यां पक्कः
	समस्तपदम्	विग्रहः
प्रादि तत्पुरुषः	प्राचार्य	प्रगतः आचार्यः
	प्रपितामहः	प्रगतः पितामहः
	अतिमर्यादः	अतिक्रान्तः मर्यादम्
	प्रत्यक्षः	प्रतिगतः अक्षम्
	उद्वेलः	उद्गतः वेलाम्
	निर्गृहः	निर्गतः गृहात्

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3.कर्मधारयसमासः

This one is really simple. Whenever two words, one which is an adjective of the other, are combined, you have a कर्मधारयसमासःSo you will have a combination of a विशेषणand a विशेष्य , an उपमान and an उपमेय । Since one is a विशेषण of the other, naturally, when a विग्रहः is formed, both the words will be in the same विभक्तिः ।

You may see the words च असौ , इव , एव in the विग्रहः to reinforce the relationship between the two words.

सु meaning "beautiful/ good" and कु (कुत्सित) meaning "bad" are added to words to form a कर्मधारयसमासः ।

Note:

Why has this particular समासः been calledकर्मधारय ? Simple.

Let's look at an example...नीलोत्पलम् । उत्पलं नीलवर्णं धारयति ।नीलं becomes the object in the sentence.

Similarly, गुरुदेवः । गुरुः देवस्य पदं धारयति ।Alternatively it could be:देवः गुरोः रूपं धारयति । If you look at the examples in the tabular column, you'll begin to see how one of the words "becomes" the object of the other.

Even if that may not be an authentic explanation, why must we reject it if it helps us remember what the कर्मधारयसमासः is?!!

कर्मधारयसमासः	समस्तपदम्	विग्रहः
	महादेवः	महान् च असौ देवः
	कृष्णसर्पः	कृष्णः सर्पः
	नीलोत्पलम्	नीलम् उत्पलम्
	दिर्घरज्जुः	दीर्घा रज्जुः
	कुसुमकोमलम्	कुसुमम् इव कोमलम्
	चन्द्रमुखम्	चन्द्र इव मुखम्

	मुखपद्मम्	मुखं पद्मम् इव
	मुखकमलम्	मुखं कमलम् इव
	पुरुषसिंहः	पुरुषः सिंहः इव
	कृष्णश्वेतः	कृष्णश्च श्वेतश्च (both are adjectives)
	स्नातानुलिप्तः	स्नातश्च अनुलिप्तश्च (क्त प्रत्ययान्त विशेषण s)
	चराचरम्	चरञ्च अचञ्च (opposites)
	गुरुदेवः	गुरुः एव देवः
	विद्याधनम्	विद्या एव धनम्
	तपोधनम्	तपः एव धनम्
	वेदसम्पत्	वेद् एव सम्पत्
	अयोध्यानगरि	अयोध्या इति नगरी
	आम्रवृक्षः	आम्र इति वृक्षः
	कुपुत्रः	कुत्सितः पुत्रः
	कुमाता	कुत्सिता माता
	सुपुरुषः	शोभनः पुरुषः
	सुजनः	शोभनः जनः
	स्वागतम्	शोभनम् आगतम्

4. द्विगुसमासः

समसः with numbers!! Just the examples themselves will help you figure out what is what!

. द्विगुसमासः	समस्तपदम्	विग्रहः
	पञ्चगवम्	पञ्चानां गवां समाहारः
	पञ्चपात्रम्	पञ्चानां पात्राणां समाहारः
	त्रिभुवनम्	त्रयाणां भुवनानां समाहारः
	चतुर्युगम्	चतुर्णां युगानां समाहारः
	सप्ताहः	सप्तानाम् अह्नां समाहारः
	नवरात्रम् /नवरात्री	नवानां रात्रीणां समाहारः
	त्रिलोकी	त्रयाणां लोकानां समाहारः(अकारान्त-लोक – केवलं –स्त्रिलिङ्गे)
	पञ्चमूली	पञ्चानांमुलानां समाहारः (अकारान्त – मूल –केवलं –स्त्रिलिङ्गे)
	पञ्चवटी	पञ्चानां वटीनां समाहारः (अकारान्त – वट –केवलं –स्त्रिलिङ्गे)
	शताब्दी	शतानाम् आब्दानां समाहारः
	षण्मातुरः	षण्णां मात्रूणाम् अपत्यम्
	द्वैमतुरः	द्वयोः मात्रोः अपत्यम्
	पञ्चगवधनः	पञ्च गावः धनं यस्य सः
	पञ्चखट्वी / पञ्चखट्वम्	पञ्चानां खट्वानां समाहारः (आकारान्त खट्वा)

5. द्वन्द्वसमासः

Just take a look at the examples. Easy.

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Between every word, be sure to add the च . A compound of two words will be dual and a compound of more than two will be in the plural. A point to be noted is that words beginning with a vowel and words ending in अकारान्त should come first.

समस्त्पदम्	विग्रहः
हरिहरौ	हरिश्च हरश्च (इकारान्त words before अकारान्त)
ईशकृष्णौ	ईशश्च कृष्णश्च
अश्वरथेन्द्राः /इन्द्राश्वरथाः	अश्वश्च रथश्च इन्द्रश्च
शिवकेशवौ	शिवश्च केशवश्च
ग्रीष्मवसन्तौ	ग्रीष्मश्च वसन्तश्च
हेमन्तशिशिरवसन्ताः	हेमन्तश्च शिशिरश्च वसन्तश्च
मातापितरौ	माता च पिता च
पाणिपादम्	पाणि च पादौ च एतेषां समाहारः
रथिकाश्वारोहम्	रथिकाश्च अश्वारोहाश्च एतेषां समाहारः
काकोलूकम्	काकश्च उलुकश्च अनयोः समाहारः
पुत्रपौत्रम्	पुत्रश्च पौत्रश्च अनयोः समाहारः
दासीदासम्	दासी च दासश्च अनयोः समाहारः

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एकाशेषः a part of the द्वन्द्वसमासः

When similar things are put together and the entire compound is described by just one of the words, either in the dual or plural,एकाशेषः is seen.

समस्तपदम्	विग्रहः
वृक्षौ	वृक्षश्च वृक्षश्च
पितरौ	माता च पिता च
भ्रातरौ	भ्राता च स्वसा च
पुत्रौ	पुत्रश्च दुहिता च
हंसौ	हंसश्च हंसी च
तौ	सः च रामश्च
यौ	सः च यश्च
भवन्तः	भवन्तश्च भवन्तश्च
वयम्	यूयं च वयं च
रामौ	रामश्च रामश्च

6.बहुव्रीहिः

Read our simple explanation again of this particular समासः (given at the beginning of the lesson) then let's move on. You'll find either both the words of theविग्रहः in the same विभक्तिः or they may be in different विभकतिः s.

Since we are talking about someone else altogether, you need to describe the compound by adding a यं सः , येन सः , यस्याः सा and the like.

In other cases you'll see compounds formed by a combination of सहwith the तृतीया विभकतिः ।

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Note:
The word बहुव्रीहिः itself means "a person who has plenty of rice". In other words, a wealthy man. A long time ago, parents would give their daughter in marriage to Mr. बहुव्रीहिः who would have the capacity to look after their child well. It won't be difficult now to connect this word to what the समासः implies.

	समस्तपदम्	विग्रहः
same विभक्ति		
	प्रप्तोदकः	प्राप्तम् उदकं यं सः ।
	हतशत्रुः (राजा)	हता शत्रवः येन सः ।
	कृतभोजनः	कृतं भोजनं येन सः ।
	अधीतकाव्या	अधीतं काव्यं यया सा ।
	धृतपुष्पा	धृतानि पुष्पाणि यया सा ।
	दन्तभोजनम् (भिक्षुकः)	दत्तं भोजनं यस्मै सः ।
	उद्धतौदना (स्थाली)	उद्धतः ओदनः यस्याः सा ।
	पतितपर्णः (वृक्षः)	पतितानि पर्णानि यस्मात् सः ।
	गलितपुष्पा (लता)	गलितानि पुष्पाणि यस्याः सा ।
	रुपवद्भार्य	रूपवती भार्या यस्य सः ।
	गङ्गाभार्यः	गङ्गा भार्या यस्य सः
	दृढाभक्तिः	दृढा भक्तिःयस्य सः ।
	similarly : पीतम्बरः ,दशाननः , चतुरानन ,चतुर्मुखः, पद्मयोनिः	

	वीरपुरुषः (ग्रामः)	वीरः पुरुषाः यस्मिन् सः ।
Differentविभक्तिःs.		
	गदापाणिः	गदा पाणौ यस्य सः ।
	गडुकण्ठः	गडुः कण्ठे यस्य सः ।
	भालचन्द्रः	भाले चन्द्रः यस्य सः ।
	चन्द्रमौलिः	चन्द्रः मौलौ यस्य सः ।
	विषकण्ठः	विषं कण्ठे यस्य सः ।
	कण्ठेकालः	कण्ठेकालः यस्य सः ।
With सह	सपुत्रः /सहपुत्रः	पुत्रेण सह वर्तते इति (पुत्रेण सहितः)
	सकुटुम्बः/सहकुटुम्बः	कुटुम्बेन सह वर्तते इति ।
	सकर्मकः	कर्मणा सह वर्तते इति ।
	सलोमकः	लोम्ना सह वर्तते इति ।
	महायशस्कः /महायशाः	महत् यशः यस्य सः(कप् is added because no other rule is applied to यश् when forming the compound)
	उदात्तमनस्कः	उदात्तं मनः यस्य सः (कप् is added because no other rule is applied to मनस् when forming the compound)
कप् is also added when the last	ईश्वरकर्तुकः	ईश्वरः कर्ता यस्य सः (ऋकारान्त पू.)

word is a ऋकारान्त in any gender, or is an ईकारान्त or उकारान्त स्त्रीलिङ्ग word		
	सुशीलमात्रुकः	सुशीला माता यस्य सः (ऋकारान्तस्त्री .)
	अन्नधातृकः	अन्नं धातृ यस्य सः (ऋकारान्तनपु .)
	सुन्दरवधकः	सुन्दरी वधू यस्य सः (ऊकारान्त स्त्री .)
	रुपवत्स्त्रीकः	रूपवती स्त्री यस्य सः (ईकारान्त स्त्री .)

7. अलुक् समासः ।

In cases where the विभक्तिः remains in theसमस्तपदाम् अलुक् समासः is seen. It can be any of the ones that we have studied in detail.

समस्त्पदम्	विग्रहः	
युधिष्ठिरः	युधि स्थिरः	सप्तमीतत्पुरुषः
दुरादागतः	दूरात् आगतः	पञ्चमीतत्पुरुषः
दासीपुत्रः	दास्या पुत्रः	षष्ठीतत्पुरुषः
गेहेशूरः	गेहेशूरः	सप्तमीतत्पुरुषः
परस्मैपदम्	परस्मै पदम्	चतुर्थीतत्पुरुषः

आत्मनेपदम्	आत्मने पदम्	चतुर्थीतत्पुरुषः
कण्ठेकालः	कण्ठे कालः	व्याधिकरणबहुव्रीहि
वनेचरः	वने चरः	उपपदसमासः

8. नञ्समासः

Add an अ if it is followed by a व्यञ्जनम् and an अन if followed by a स्वरः ।

समस्तपदम्	विग्रहः	अर्थ
असन्देहः	न सन्देहः	
अविघ्नः	न विघ्नः	
अनश्वः	न अश्वः	
अनागमनम्	न आगमनम्	
अविवादः	न विवादः	
अपटुः	न पटुः	
अनुपलब्धिः	न उपलब्धिः	
अपन्थाः /अपन्थम्	न पन्थाः	
अपुत्रः	अविद्यमानः पुत्रः यस्य सः	
अनपत्यः	अविद्यमानः अपत्यं यस्य सः	
अपुत्रीकः	अविद्यमानःपुत्री यस्य सः	
अप्रजाः	अविद्यमानःप्रजा यस्य सः	
अमेधाः	अविद्यमानःमेधा यस्य सः	
असहायः	न विद्यते सहायः यस्य सः	

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अनपत्या	न विद्यते अपत्यं यस्याः सा	
अनृणः	न अस्ति ऋणं यस्य सः	

9. उपपदसमासः

This is a _समासः with उपपद्s. Here the word उपपद stands for any noun.

समस्तपदम्	विग्रहः	अर्थ
कुम्भकारः	कुम्भं करोति इति	
निशाकरः	निशां करोति इति	
तुन्दपरिमृजः	तुन्दं परिमार्ष्टि इति	
उष्णभोजी	उष्णं भुङ्क्ते इति	
सोमयाजी	सोमेन इष्टवान् इति	
शास्त्रकृत् /शास्त्रकारः	शास्त्रं करोति इति	
भाष्यकारः /भाष्यकृत्	भाष्यं करोति इति	
प्रियंवदः	प्रियं वदति इति	
भयङ्करः	भयं करोति इति	
वंशवदः	वंशं वदति इति	
अभय	अभयं करोति इति	
धनदः	धनं ददाति इति	
समागः	साम गायति इति	
पण्डितमन्यः / पण्डितमानी	पण्डितम् (आत्मानं)मन्यते इति	

Worksheets.

Just try and understand this:

समास भगवद्गीता द्वादशोध्यायः

एवं सततयुक्ता ये भक्तास्त्वां पर्युपासते ।
ये चाप्यक्षरमव्यक्तं तेषां के योगवित्तमाः ।।१।।

१)न क्षरम् - अक्षरम् । (नञ् तत्पुरुष)
२)न व्यक्तम् - अव्यक्तम् । (नञ् तत्पुरुष)
३) योगे वित्तमाः - योगवित्तमाः ।(सप्तमी तत्पुरुष)

सन्नियम्येन्द्रियग्रामं सर्वत्र समबुद्धयः ।
ते प्राप्नुवन्ति मामेव सर्वभूतहिते रताः ।। ४ ।।

१) समा बुद्धिः येषां ते - समबुद्धयः ।
२) सर्वेभ्य हितम् - सर्वहितम्, तस्मिन् - सर्वभूतहिते (चतुर्थी तत्पुरुष)

अथैतदप्यशक्तोऽसि कर्तुं मद्योगमाश्रितः ।
सर्वकर्मफलत्यागं ततः कुरु यतात्मवान् ।। ११ ।।

१) मम योगम् - मद्योगम् । (षष्ठी तत्पुरुष)
मद्योगम् आश्रितः – मद्योगमाश्रितः । (द्वितीया तत्पुरुष)
२) सर्वाणि कर्माणि -सर्वकर्माणि । (कर्मधारय)
सर्वकर्माणां फलानि - सर्वकर्मफलानि (षष्ठी तत्पुरुष)
सर्वकर्मफलानां त्यागः - सर्वकर्मफलत्यागः , तम् – सर्वकर्मफलत्यागम् (षष्ठी तत्पुरुष)

अद्वेष्टा सर्वभूतानां मैत्रः करुण एव च ।

निर्ममो निरहङ्कारः समदुःखसुखः क्षमी ।।१३ ।।

१) सर्वे भूताः - सर्वभूताः , तेषाम् - सर्वभूतानाम् । (कर्मधारय)
२) निर्गतं ममत्वं यस्मात् सः - निर्ममः । (प्रादि बहुव्रीहि)
३) निर्गतं अहङ्कारः यस्मात् सः - निरहङ्कारः । (प्रादि बहुव्रीहि)

४) दुःखम् च सुखं च - दुःखसुखे । (द्वन्द्वः)
समः दुःखसुखयोः यः सः - समदुःखसुखः । बहुव्रीहि

सन्तुष्टः सततं योगी यतात्मा दृढनिश्चयः ।
मय्यर्पितमनोबुद्धिर्यो मद्भक्तः स मे प्रियः ।। १४ ।।

१) दृढः निश्चयः - दृढनिश्चयः । (कर्मधारय)
दृढनिश्चयः यस्य सः - दृढनिश्चयः (बहुव्रीहि)
२) मनः च बुद्धिः - मनोबुद्धि । (द्वन्द्व)
अर्पितं मनोबुद्धि येन सः – अर्पितमनोबुद्धिः । (बहुव्रीहि)

यस्मान्नोद्विजते लोको लोकान्नोद्विजते च यः ।
हर्षामर्षभयोद्वेगैर्मुक्तो यः स च मे प्रियः ।।१५ ।।

१) हर्षः च अमर्षः च भयं च उद्वेगः च - हर्षामर्षभयोद्वेगाः । (द्वन्द्व)

अनपेक्षः शुचिर्दक्ष उदासीनो गतव्यथः ।
सर्वारम्भपरित्यागी यो मद्भक्तः स मे प्रियः ।। १६ ।।

१) न विद्यते अपेक्षा यस्मिन् सः - अनपेक्षः । (बहुव्रीहि)
२)गता व्यथा यस्मात् सः - गतव्यथः । (बहुव्रीहि)

यो न हृष्यति न द्वेष्टि न शोचति न काङ्क्षति ।

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शुभाशुभपरित्यागी भक्तिमान्यः स मे प्रियः ।। १७ ।।

१) शुभं च अशुभं च - शुभाशुभे । (द्वन्द्व)
शुभाशुभयोः परित्यागी यः सः - शुभाशुभपरित्यागी । (बहुव्रीहि)

समः शत्रौ च मित्रे च तथा मानापमानयोः ।
शीतोष्णसुखदुःखेषु समः सङ्गविवर्जितः ।। १८ ।।:

1) मानः अपमानः च - मानापमानौ , तयोः - मानापमानयोः । (द्वन्द्व)
२) शीतं च उष्णं च सुखं च दुःखं च - शीतोष्णसुखदुःखेषु । (द्वन्द्व)
३)सङ्ग विवर्जितं येन सः - सङ्गविवर्जितः ।(बहुव्रीहि)

तुल्यनिन्दास्तुतिर्मौनी संतुष्टो येन केनचित् ।
अनिकेतः स्थिरमतिर्भक्तिमान्मे प्रियो नरः ।।१९ ।।

1) स्थिरा मतिः यस्य सः - स्थिरमतिः । (बहुव्रीहि)

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Please do write in case you have any questions regarding this lesson. Hesitate not and thy doubts shall be gone with the wind!

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Lesson 65. उपपद /कारक विभक्तिः द्वितीया विभक्तिः

Level 2. The second vibhakti.

It is time that we take our study of Sanskrit to Level 2. You would have developed quite a bit of understanding of the language by now. However, when reading texts or when attempting to translate subhashitas, you might find yourself wondering why a particular vibhakti has been used and not another more 'logical' one. The answer is quite simple actually…. grammar rules. And how!
I'll take you through each vibhakti and list out the words that compel you to use a particular vibhakti. Explanations/examples follow after the list.
Let's understand a few technical terms first.

- The relationship between a noun and a verb is called कारक Therefore any relationship between words that are not connected to a verb cannot be called a कारक
- There are six कारकs in Sanskrit. कर्ता, कर्म , करण, सम्प्रदान , अपादान and अधिकरण i.e all the vibhaktis except the sixth.
- The sixth connects to another noun in a sentence and not to a verb and therefore is not categorized as a कारक For exmple: शिवस्य पुत्रः गणेशः । शिवस्य connects to पुत्रः
- Certain indeclinables, अव्ययs , are used with certain vibhaktis. For example when ever you use अभितः, which means 'all around', you need to use the second vibhakti. अध्यापकम् अभितः छात्राः उपविशन्ति ।The students sit all around the teacher.
- Vibhaktis which are thus governed by indeclinables are उपपदविभक्तिs.
- Similarly, we have vibhaktis which are governed by verbs. For example, whenever you use the verb दा in any form, the person that the gift is given to is always'chosen' from the fourth vibhakti. अहं रामाय पुष्पं ददामि । I give Rama a flower.

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- These verb-governed vibhaktis are called कारकविभक्तिs.

Now let's get to the job on hand:

Whenever you use the following words, you must use the द्वितीया विभक्तिः

You've already done a few in Level 1. This is the complete list.

The first vibhakti is used only to identify the subject and the number and gender of the subject. It is not an उपपदविभक्ति or a कारक विभक्ति .

द्वितीया विभक्तिः

अव्ययः	1. अन्तरा (between) 2. अन्तरेण (without, excepting, with reference to, regarding) 3. अभितः 4. उभयतः 5. परितः 6. प्रति 7. विना 8. सर्वतः 9. निकषा (near) 10. समया (near) 11. हा (woe be to) 12. धिक् (sometimes used with the nominative or vocative.) 13. उपर्युपरि , अधोऽधः , अध्यधि (when nearness is indicated otherwise use the षष्ठि)
पद /धातुः	1. कर्म 2. Verbs signifying " to name", "to choose",

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	"to make" " to appoint" " to call" " to know" " to consider" govern the accusative. जानामि त्वां प्रकृतिपुरुषम् । I know thee to be the chief person. 3. गम् and all verbs that mean 'to go.' (greater detail is given in the explanation) 4. प्रविश् (also with the.स.वि. , and in the ष.वि. if अन्तर is used) 5. विश् (also with the.स.वि. , and in the ष.वि. if अन्तर is used) 6. प्राप् (destination) 7. आधिः+शी (General rule to follow: when intransitive verbs are preceded by an upasarga, they are governed by the Accusative: अनु + वृत = अनुवर्तते to follow, act according to; आ + रुह = आरोहति ascend; अनु + धावति = अनुधावति to run behind) 8. अधि + स्था 9. अधि + आस् 10. उप -अनु -अधि -आ-वस् 11. यज् 12. words denoting duration of space and time are put in the Accusative. 13. प्रणिपत् , प्रणम् (also dative) 14. दर्शयति (also dative) 15. the secondary object with the root , to think, takes accusative when contempt is NOT to be shown. 16. श्रद्धा governs the accusative. Other words

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	implying belief and confidence govern the Locative.
कर्मप्रवचनीयम् prepositions used as separate words NOT as upasargas.	1. अनु after, in consequence of, being indicated by, resembling, imitating. 2. अभि before, in 3. उप near, inferior to 4. अति superior to 5. अनु the side of, along, inferior

Let's look at each one in greater detail:

अव्ययः

- अन्तरा (between)

अन्तरा तं च तां ग्रन्थः | There is a book between him and her.

- अन्तरेण (without, excepting, with reference to, regarding)

त्वाम् अन्तरेण अहं न गमिष्यामि । I will not go without you.
तम् अन्तरेण कार्यं कः कर्तुं शक्नोति "? Who can do the work except for him?
रामायणेन अन्तरेण एव अहम् एतद् श्लोकं वदामि I say this shloka with reference to the Ramayana.
मां अन्तरेण तस्य कः विचारः? What is his opinion regarding me?

- अभितः

गृहम् अभितः वृक्षाः वर्तन्ते | There are trees all around the house.

- उभयतः

गृहम् उभयतः वृक्षाः वर्तन्ते । There are trees on both sides of the house.

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- परितः

गृहं परितः वृक्षाः वर्तन्ते । There are trees all around the house.

- प्रति

अध्यापकं प्रति अहम् अगच्छम् । , I went towards the teacher.

- विना

त्वां विना सः विद्यालयं न गन्तुम् इच्छति | Without you he does not desire to go to school.

- सर्वतः

ग्रामं सर्वतः पर्वताः सन्ति । There are mountains all around the village.

- निकषा (near)

मम गृहं निकषा एकः तदागः वर्तते । There is a pond near my house.

- समया (near)

मम गृहं समया एकः तदागः वर्तते , There is a pond near my house.

- हा (woe be to)

हा अलसम् ! Woe be to laziness!

- धिक् (sometimes used with the nominative or vocative.)

चोरं धिक् । Fie upon the thief!

- उपर्युपरि , अधोऽधः , अध्यधि (when nearness is indicated otherwise use the षष्ठि)

वृक्षम् उपर्युपरि/ अध्यधि मेघः , The cloud is just above the tree.

वृक्षस्य उपर्युपरि/ अध्यधि मेघः , The cloud is far above the tree.

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मेघम् अधोऽधः वृक्षः The tree is just below the cloud.

मेघस्य अधोऽधः वृक्षः , The tree is far below the cloud.

पद /धातुः

- कर्म

The object in a sentence is always picked from the second vibhakti.
बालकः खगं पश्यति । The boy sees the bird.

- Verbs signifying 'to name', 'to choose', 'to make', 'to appoint', 'to call', 'to know', 'to consider' govern the accusative.

जानामि त्वां प्रकृतिपुरुषम् ।, I know thee to be the chief person.

- गम् and all verbs that mean 'go'

When physical motion is indicated, the place to which it is directed is either accusative or dative. सः ग्रामं / ग्रामाय गच्छति ।
Mental motion is indicated, the place to which it is directed is accusative.
हरिं व्रजति ।

- प्रविश् (also with the.स.वि. , and in the ष.वि. if अन्तर is used)
- विश् (also with the.स.वि. , and in the ष.वि. if अन्तर is used)

सा गृहं /गृहे प्रविशति/विशतिShe enters the house.

- प्राप् (destination)

तेन ग्रामं प्राप्तम् । The village was reached by him (he arrived at the village)

- अधि + शी (General rule to follow: when intransitive verbs are preceded by an upasarga, they are governed by the Accusative:

अनु +वृत = अनुवर्तते to follow, act according to; आ + रुह = आरोहति ascend;

अनु + धावति = अनुधावति to run behind)

खगः शाखाम् अधिशेते । The bird sleeps upon the branch.

- अधि +स्था

सः आसन्दम् अधितिष्ठति , He occupied (stood upon) the chair.

- अधि +स्था

सः अध्यास्ते गृहम् । He sits in the house.

17. उप -अनु -अधि -आ-वस्

All these upasargas when added to वस् retain the original meaning of the word 'to stay'. Without the upasarga, वस् is used with the स.वि.

18. शिवः कैलासम् उप -अनु -अधि -आ-वसति। Shiva lives in Kailasa.

शिव कैलासे वसति । Shiva lives in Kailasa.

- यज् the person to whom the sacrifice is offered is put in the Accusative and the means or the thing by which the sacrifice is made is put in the instrumental. पशुना रुद्रं यजते । He sacrifices a bull to Rudra.

- Words denoting duration of space and time are put in the Accusative

क्रोशं कुटिला नदी । The river runs winding for two miles.

न ववर्ष वर्षाणि द्वादश दशशताक्षः।The thousand eyed Indra did not 'rain' for twelve years.

- प्रणिपत् /प्रणम् (also dative)

अहं गुरुं /गुरवे प्रणमामि /प्रणिपतामि I bow to the Guru.

- दर्शयति (also dative)

यशोदा कृष्णं सूर्यं दर्शयति । Yashoda shows Krishna the sun.

यशोदा कृष्णाय सूर्यं दर्शयति । Yashoda shows Krishna the sun.

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- The secondary object with the root, to think, takes accusative when contempt is NOT to be shown.

क्षम्यताम् अहं त्वां कृष्णं मन्ये । I'm sorry, I thought you were Krishna.

- श्रद्धा governs the accusative. Other words impying belief and confidence govern the Locative.

कः श्रद्धास्यति भूतार्थम् ? Who will believe the real state of things?

मम विश्वासः शिवे अस्ति । My faith is in Shiva.

कर्मप्रवचनीयम्

- अनु (after, in consequence of, being indicated by, resembling, imitating.)

जपं अनु अवर्षत् । It rained after japa.

- अभि (before, in)

भक्तः देवम् अभि तिष्ठति | The devotee stands before the Lord.

- उप (near, inferior to)

उप सूरजं श्यामः । Shyam is inferior/near to Suraj.

- अति (superior to)

अति देवान् शिवः । Shiva is superior to all the Gods.

- अनु (the side of, along, inferior)

अनु हरिं सुराः। , The gods are inferior to Hari.

And that's that. We'll work on the third vibhakti next.

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Lesson 66. उपपद / कारक विभक्तिः तृतीया विभक्तिः

Level 2. The third vibhakti.

Let me give you the list first. Then we'll work on each word in turn just as we've done for the second vibhakti.

तृतीया विभक्तिः

अव्ययः	1. अलं 2. कृतं 3. विना 4. समं 5. सह 6. सार्धं 7. किं कार्यं /अर्थं/प्रयोजनम् |
पद / धातुः	1. Agent. 2. Manner of doing an action. 3. Attribute characterizing a noun. 4. The price at which a thing is bought. 5. Conveyance. 6. That on which a thing is carried or placed. 7. Direction of route followed to go to a particular place. 8. In whose name an oath is taken. 9. Words denoting resemblance. 10. Words expressing "likeliness" or equality." 11. Words denoting space and time when the accomplishment of the desired object is expressed. 12. Object or purpose. 13. Defect of the body. 14. Indicating the existence of a particular condition

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	by which one is recognized. 15. When a noun denotes the cause or motive of a thing or action.

अव्ययः

- अलं enough of

अलं शयनेन ! Enough of sleeping!

- कृतं

कृतं अश्वेन। Away with the horse!

- विना

पठनेन विना विद्या कथं लभ्यते ? How can knowledge be received without studying?

- समं/सह /सार्धं
- तेन समं/सह /सार्धम् अहम् उद्यानम् अगच्छम्। , I went to the garden with him.

- किं कार्यं /अर्थं/प्रयोजनम्

शोकेन किं कार्यं /अर्थं/प्रयोजनम्। What's the point in lamenting?

पद /धातुः

- Agent

सः हस्तेन खादति। He eats with his hand.

- Manner of doing an action

सा मधुरेण वदति। She speaks sweetly.

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- Attribute characterizing a noun

प्रकृत्या साधुः /दर्शनीयः । By nature he is good.

प्रकृत्या दर्शनीयः । By nature he is worthy of being seen.

गोत्रेण अहं माठरः अस्मि । I am a Matara by clan.

- The price at which a thing is bought

कियता मूल्येन क्रीतं पुस्तकम् ? At what price was this book bought?

- Conveyance

सः विमानेन गच्छति । , He travels by airplane.

- That on which a thing is carried or placed

स्कन्धेन वहति , He carries…. upon his shoulder

सेवकः भर्तुराज्ञां मूर्धना आदाय ..... , The servant, having accepted his master's command 'upon his head'…

- Direction of route followed to go to a particular place.

वाम भागेन स अगच्छत् । He went to the left.

- In whose name an oath is taken

जीवितेनैव शपामि ते , I swear to thee by my very life!!

- Words denoting resemblance

स्वरेण रामभद्रमनुहरति resembles Rama in his voice.

- Words expressing "likeliness" or equality."

धनदेन समस्त्यागे equal to Kubera in generosity.

- Words denoting space and time when the accomplishment of the desired object is expressed.

द्वादशाववर्षैः व्याकरणं श्रूयते , grammar is learnt in twelve years.

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- Object or purpose

अध्ययनेन वसति , Lives (somewhere) for the sake of studying.

- Defect of the body

नेत्रेण काणः , Blind in one eye.

- Indicating the existence of a particular condition by which one is recognized.

जटाभिः तापसः , Recognized as an ascetic because of his hair.

- When a noun denotes the cause or motive of a thing or action

तेन कारणेन सः न गच्छति , For that reason he does not go.

गुरौ भक्त्या प्रीतास्मि ते , I am pleased with thee with thy devotion to thy preceptor.

We'll work on the fourth vibhakti next. That list is rather long, but we'll survive, not to worry.

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Lesson 67. उपपद /कारक विभक्तिः चतुर्थी विभक्तिः

Level 2. The fourth vibhakti.

Here is the list of words for the fourth.

चतुर्थी विभक्तिः

अव्ययः	1. अलम् 2. नमः 3. स्वस्ति 4. स्वाहा 5. स्वधा 6. वषट् 7. स्वगतम्
पद / धातु	1. सम्प्रदान 2. कृध् , कुप् , कथ् ,दा ,अर्प् ,उपविश् ,निवेदय ,द्रुह् ,ईर्ष्य् ,असूय् 3. रुच् 4. स्पृह् 5. धारय् owe 6. क्लृप् कल्पते (होना ,के लिये), 7. प्रति + श्रु , आ + श्रु (to promise) 8. That which is foreboded by a significant phenomenon is placed in the dative, the fourth vibhakti 9. प्रणिपत् , प्रणम् (also accusative, the second vibhakti) 10.हितम् 11. सुखम् 12.भद्रम् 13.कुशलम् 14.Verbs meaning to despatch or send

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	15. दर्शयति (also accusative.) 16. the secondary object with the root , to think, takes either the dative or accusative when contempt is to be shown 17.When physical motion is indicated, the place to which is directed is either accusative or dative. 18.The person who is propitiated or to whom questions regarding welfare or good fortune are asked.

अव्ययः

- अलम् a match for; sufficient

अरीभ्यः भीमः अलम् । Bheema is a match for the enemies.

When ,अलम् means 'enough' it is used with the तृतीया .

अलं खादनेन ! Enough of eating!

- नमः : salutations

नमः शिवाय । Salutations to Shiva.

But when नमः is used in combination with the कृ धातु , then the second vibhakti is used.

सः देवं नमस्करोति , He salutes the Lord.

देवं नमस्कृत्य सः अध्ययनं करोति । , Having saluted the Lord, he studies.

- स्वस्ति (A blessing)

स्वस्ति तुभ्यम् । May auspiciousness be upon you!

- स्वाहा /वषट् This term is used when offering oblations to the gods.

- स्वधा This term is used when offering oblations to one's ancestors.

- स्वागतम् welcome

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स्वागतं तुभ्यम् ! Welcome to you!

पद / धातुः

- सम्प्रदान

तेन देवाय पुष्पं दत्तम् । , The Lord was offered a flower by him.
The person who is given something is 'chosen' from the fourth vibhakti.

- कृध् , कुप् , कथ् ,दा ,अर्प् ,उपविश् ,निवेदय ,द्रुह् ,ईर्ष्य् ,असूय् ,ख्या ,शंस् .चक्ष्
  The person towards whom the above actions (and other verbs conveying the same meanings) are directed , is picked from the fourth vibhakti:

कृध् , कुप् To be angry. माता पुत्राय कुप्यति । , The mother is angry with her son.
द्रुह् To cause injury.
(Note: When कृध् and द्रुह् are prefixed with an उपसर्गः then the person towards whom the anger and the injury is directed is in the second vibhakti- माता पुत्रम् अभिक्रुध्यति , The mother is angry with her son.
तम् अभिद्रुह्य सः पलायितवान् । , Having injured him, he ran away.)

ईर्ष्य्/असूय् To feel malice/ hatred/jealousy/envy

कथ ,निवेदय , ख्या ,शंस् .चक्ष् -To tell.

दा , अर्प , To give. (Note: यज् - to sacrifice or give as in a sacrifice, the person to whom the sacrifice is offered is in the second vibhakti and the offered gift is in the third.)

उपदिश् - To guide, to direct one to the right course/path.

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- रुच् – to like. The person who likes is placed in the dative and the object that is liked is placed in the first vibhakti, the nominative case in the case of the रुच् धातु and other verbs that convey a similar meaning.

गणेशाय मोदकं रोचते । गणेशाय मोदकं स्वदते , Ganesha likes modak (a sweet)

- स्पृह् – to like. The opposite holds true here and only in the case of स्पृह् । The person who likes is in the nominative case and the object that is liked is placed in the fourth, the dative case.

गणेशः मोदकाय स्पृहयति , Ganesha likes modak.

- धृ (10th गण) to owe. The person, to whom one owes something, is in the fourth vibhakti.

रामः देवदत्ताय शतं धारयति । Rama owes Devadutta a hundred rupees.

- क्लृप् कल्पते (होना , के लिये), जन् , सम्पद् , भू verbs having a similar sense as in 'adequate for', tends to',' brings about'…. the result or the end product is placed in the fourth vibhakti

विद्या ज्ञानाय कल्पते सम्पद्यते जायते वा । Knowledge tends to lead to /brings about wisdom.

- प्रति + श्रु, आ +श्रु (to promise..... the person to whom a thing is promised is in the dative.)

रामः कृष्णाय पुस्तकं प्रतिश्रुणोति । Ram promises to give Krishna a book.

- That which is foreboded by a significant phenomenon is placed in the dative.

वाताय कपिला विद्युत् । ... , the tawny lightening forebodes a hurricane.

- प्रणिपत् /प्रणम् (also accusative)

अहं देवं /देवाय प्रणिपतामि /प्रणमामि । I bow to the Lord.

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- हितम् (also used with the sixth vibhakti and the vocative case if it means 'good in or to') / सुखम् good

ब्राह्मणाय हितम् /सुखम् । This is good for a Brahmana.

- भद्रम् /कुशलम् / सुखम् greeting, blessing. (also used with the sixth vibhakti)

देवदत्ताय भद्रम् /कुशलम् / सुखम् ! , May auspicious be upon Devadutta!

- Verbs meaning to despatch or send.... the person one sends something to is in the dative and the thing which is sent and the place it is sent to is in the accusative.

बालकः अम्बायै पत्रं प्रेषयति , The boy sends his mother a letter.

नृपः सेवकं ग्रामं प्रेषयति , The king sends the servant to village.

- दर्शयति (also accusative.)

यशोदा कृष्णाय सूर्यं दर्शयति , Yashoda shows Krishna the sun.

यशोदा कृष्णं सूर्यं दर्शयति Yashoda shows Krishna the sun.

- The secondary object with the root ' to think', takes either the dative or accusative when contempt is to be shown. (Note: it takes the accusative alone, when contempt is NOT to be shown.)

अहं त्वां तृणाय तृणं वा मन्ये । I consider you as worthless as grass.

- When physical motion is indicated, the place to which is directed is either accusative or dative.

कृष्णः ग्रामं ग्रामाय वा गच्छति , Krishna goes to the village.

- The person who is propitiated or to whom questions regarding welfare or good fortune are asked...

राध् (राध्यति)propitiate

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ईक्ष् (ईक्षते) to look to the welfare of anyone.
कृष्णाय राध्यति ईक्षते वा गर्गः । Garga propitiates Krishna.

- When the infinitive, तुमन्त , is suppressed in a sentence then the object of the तुमन्त is placed in the fourth vibhakti.

सः विज्ञानं पठितुं विद्यालयं गच्छति , He goes to school to study science.
सः विज्ञाय विद्यालयं गच्छति , He goes to school to study science.

- The dative of an abstract noun is used to express the purpose of the root of that noun.

सः धैर्याय पूजयति इष्टम् । , To become courageous, he worships his chosen deity.

- The price at which a person is employed is put in the instrumental or the dative----the third or the fourth vibhakti.

सा शतद्वयेन शतद्वयाय परिक्रीता । She is employed for two hundred rupees.

Let's move over to the fifth.

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Lesson 68. उपपद/ कारक विभक्तिः पञ्चमी- विभक्तिः

Level 2. The fifth vibhakti.

Here is the list of words for the fifth.

पञ्चमी- विभक्तिः

विशेषण	अन्य: , पर:, इतरः other than different from.
अव्ययः	1. आ till, as far as, from. 2. आरात् near/ far. 3. ऊर्ध्वम् after 4. ऋते without 5. परं 6. प्रभृति 7. आरभ्य 8. प्राक् /पूर्वम् 9. actual directions. ग्रामात् पूर्वं east, उत्तरः north, दक्षिणा south, प्राक् east, प्रत्यग्, पश्चिमः west 10. बहिः 11. विना , पृथग्, नाना 12. दूरम् 13. समीपम् 14. अनन्तरम्
पद / धातु	1. अपादान 2. A noun in the ablative case frequently denotes cause of an action or phenomenon and has the same sense of … on account of, for, by reason of.

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	3. The place where an action is performed 4. Comparison 5. Words denoting abhorrence, cessation and swerving 6. The teacher from whom something is learnt, 7. The prime cause in the case of जन् to be born and the source in the case of भू are put in the ablative case. 8. Verbs denoting ' to be born' are sometimes used in the Locative. 9. In words implying fear and protection from danger that from which the fear proceeds is put in the ablative. 10. That from which one is warded off. 11. In the case of the root जी with परा, meaning unbearable, that which is unbearable is put in the ablative. 12. The point of space or time from which distance in space or time is measured is put in the ablative case. The word denoting the distance in space is either in the Nominative or Locative and the word denoting the distance in time is in the Locative. 13. निलीयते
कर्मप्रवचनीयम्	प्रति in the sense of "representative" or "in exchange for" प्रद्युम्नः कृष्णात् प्रति , Pradyumna is Krishna's representative. तिलेभ्यः प्रतियच्छति माषान् | exchanges Urad dal for sesame seeds.

विशेषण

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- अन्य, पर, इतर other than, different from.

शिवादन्यो को मम आश्रयः ? Other than Shiva, who else is my refuge?

अव्ययः

- आ till, as far as, from.

आ मूलात् श्रोतुम् इच्छामि । I wish to hear this from its source.

आकैलासात् as far away as Kailas.

- आरात् near/ far.

ग्रामात् आरात् तडागः अस्ति । The pond is near/far from the village.

- ...ऊर्ध्वम् after...

मुहूर्तात ऊर्ध्वं गमिष्यामः | We will go in a moment.

- ऋते without.

  ज्ञानात् ऋते कुतः मोक्षः?

How is liberation possible without wisdom?

- परं / अनन्तरम्
- भोजनात् परं / अनन्तरम् निद्रा आवश्यकी । Sleep is necessary after a meal.

- प्रभृति

बाल्यात् प्रभृति सः साधुः | He has been a good person from childhood itself.

- आरभ्य

एतस्मात् क्षणात् आरभ्य अहं संस्कृतं वदामि । I will speak in Sanskrit from this moment onwards.

- प्राक् /पूर्वम्
- भोजनात् प्राक् /पूर्वम् हस्तौ प्रक्षालय | Wash your hands before a meal.

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- Actual directions. ग्रामात् पूर्वं east, उत्तरः north, दक्षिणा south, प्राक् east, प्रत्यग्, पश्चिमः west
  ग्रामात् पूर्वं मन्दिरम् अस्ति। There is a temple to the east of the village.

- बहिः

ग्रामात् बहिः वृक्षः अस्ति | There is a tree outside the house.

- विना , पृथग्, नाना

रामेण विना अहं पाठशालां न गच्छामि I will not go to school without Rama.

- दूरम्

ग्रामात् दूरं मन्दिरम् अस्ति। There is a temple far from the village.

- समीपम्

ग्रामात् समीप मन्दिरम् अस्ति। , There is a temple close to the village.

पद / धातुः

- अपादान

That from which separation takes place is put in the fifth vibhakti
पर्णं वृक्षात् पतति। The leaf falls from the tree.

- a noun in the ablative case frequently denotes cause of an action or phenomenon and has the same sense of .. on account of, for, by reason of. (So does the instrumental case, the trtiya vibhakti)

तस्मात् कारणात् सः न आगच्छति। Because of that/ For that reason, she does not come.

तेन् कारणेन सा न आगच्छति। Because of that/ For that reason, she does not come.

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- The place where an action is performed

ग्रामात् मां सः सूचयति । He keeps me informed when (staying) in his village itself.

- Comparison

कृष्णात् रामः चतुरः । Rama is more clever than Krishna.

- Words denoting abhorrence, cessation and swerving

धनिकेभ्यः जुगुप्सते । shrinks from the rich.

असत्यवचनात् विरमतु । desist from speaking a lie.

स्वाधिकारात् विचलति /प्रमत्तः swerves from his duty.

लोभात् निवृत्तिः, refraining from greed.

- The teacher from whom something is learnt, the prime cause in the case of जन् to be born and the source in the case of भू are put in the ablative case.

उपाध्यायात् पठति | Learns from the teacher.

वर्षेभ्यः सस्यानि जायते । Crops grow on account of the rains.

हिमालयात् गङ्गा प्रभवति । , Ganga arises from the Himalayas.

- Verbs denoting 'to be born' are sometimes used in the Locative.

तस्याः हृदयात् करुणा अजायत। Compassion arose in her heart.

- In words implying fear and protection from danger that from which the fear proceeds is put in the ablative.

अहं मम पितुः क्रोधात् न भीता । I am not afraid of my father's anger.

तीक्ष्णवचनेभ्यः उद्विजते । is afraid of (shrinks from) severe words.

दुःशासनात् द्रौपदीं त्रातुं कृष्णः सभागृहं प्रविशति । To save Draupadi from Duhshasana, Krishna enters the assembly hall.

- That from which one is warded off.

कृषकः मृगान् क्षेत्रात् निवारयति । The farmer wards off the deer from the field.

- In the case of the root जी with परा , meaning unbearable, that which is intolerable is put in the ablative.

अलसात् पराजयते । finds laziness intolerable.

- The point of space or time from which distance in space or time is measured is put in the ablative case. The word denoting the distance in space is either in the Nominative or Locative and the word denoting the distance in time is in the Locative.

गृहात् पाठशाला चत्वारि योजनानि चतुर्षु योहनेषु वा । The school is four yojanas from the house.

श्रावणात् भाद्रपदः मासे । Bhadrapad is a month away from Shravan.

- निलीयते to indicate concealment.

The person from whom one wishes to conceal oneself is placed in the fifth vibhakti.

देवी भक्तात् निलीयते । The Goddess conceals Herself from the devotee.

कर्मप्रवचनीयम्

- प्रति in the sense of "representative" or "in exchange for"

कृष्णः पाण्डवेभ्यः प्रति । Krishna is the Pandavas' representative.

दुग्धाय प्रतियच्छति फलम् । exchanges fruit for milk.

And this takes us to the sixth.

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Lesson 69 उपपद/ कारक विभक्ति षष्ठीविभक्तिः

Level 2. The sixth vibhakti.

Here is a list of words for the sixth vibhakti, the Genitive case. Since verbs are not connected to this vibhakti, it is not a कारकविभक्तिः , And wherever verbs do come into the picture, grammarians tell us that we ought to consider those verbs and the sixth vibhakti as having a 'relation'. (Sounds confusing… but let's leave it at that.) However there are several words and ideas best expressed with the Genitive.

षष्ठीविभक्तिः

अव्ययः	1. उपरि 2. अधः 3. कृते 4. पुरः,पुरतः ,अग्रे , अग्रतः 5. पृष्ठे,पृष्ठतः 6. वामतः 7. दक्षिणतः 8. दूरम् 9. समीपम् 10. अपेक्षया 11. अनन्तरम् 12. अन्ते 13. मध्ये
पद / धातुः	• Indicates a relationship...called the Genitive case. • Represents 'of'. • It denotes the one who possesses. • To denote the whole of which a part is taken (called the Partitive Genitive.)

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	• The Partitive Genitive is also found used with ordinals and pronouns or adjectives implying number. • The Partitive Genitive is also used with superlatives. • Sometimes the word is used with the Genitive in the sense of 'of' or ' among.' • When a time frame elapses after the occurence of an action, the word expressing the occurence is put in the Genitive. • Words having the sense 'dear to' or the opposite. • When using the words विशेषः and अनन्तरम् signifying 'difference.' • In the case of potential passive participles, the agent of the action is put in either the Genitive or the instrumental. • Words meaning 'for what reason', 'for the sake of.' • हितम् , सुखम्,भद्रम् , कुशलम् ,अर्थः, मद्रम् ,आयुष्यम् • When the Past participles are used, if the present tense is intended, then the Genitive is used. If the past is intended, then the Instrumental alone is used. • When the past participles are used as abstract neuter nouns, only the Genitive is used. • Verbs implying ' to be master of', 'to rule','to pity', 'to take compassion upon', 'to remember (with regret),' to think of' govern the object of these actions in the Genitive. • Words having the sense of 'equal to', 'like' तुल्य , सदृश , सम, सङ्काश | • Words denoting ' worthy of', 'proper', 'befitting.'

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अव्ययः

- उपरि Above

मम उपरि व्यजनम् अस्ति | There is a fan above me.

- अधः Under

वृक्षस्य अजः कोटरः अस्ति । There is a hole under (at the bottom of) the tree.

- कृते For

बालकस्य कृते माता भोजनं पचति । The mother cooks a meal for the child.

- पुरः , पुरतः ,अग्रे, अग्रतः In front of

भवनस्य पुरतः तडागः अस्ति | There is a lake in front of the building.

- पृष्ठे ,पृष्ठतः Behind

मन्दिरस्य पृष्ठतः अर्चकस्य गृहम् अस्ति | The priest's house is behind the temple.

- वामत : To the left

शिवस्य वामतः देवी अस्ति | The Devi is to the left of Shiva.

- दक्षिणत: To the right

देव्याः दक्षिणतः शिवः अस्ति | Shiva is to the right of the Devi.

- दूरम् Far

विद्यालयस्य/विद्यालयात् दूरं पर्वतः अस्ति | The mountain is far from the school.(दूरम् also goes with the fifth vibhakti.)

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- समीपम् Near

विद्यालयस्य/विद्यालयात् समीपम् उद्यानम् अस्ति । The garden is close to the school. (समीपम् also goes with the fifth vibhakti.)

- अपेक्षया Instead of

सोमवासरस्य अपेक्षया अहं मङ्गलवासरे आगच्छामि । , I shall come on Tuesday instead of Monday.

- अनन्तरम् After

सुखस्यानतरं दुखं दुखस्यानतरं सुखम्। Unhappiness arrives after happiness. Happiness arrives after unhappiness. (अनन्तरम् also goes with the fifth vibhakti.)

- अन्ते End

भाषणस्य अन्ते क्षणं विरमतु। Rest for a moment after (your) speech.

- मध्ये middle

नगरस्य मध्ये उद्यानम् अस्ति , There is a garden in the middle of the city.

पद / धातुः

- Indicates a relationship between two nouns in a sentence. It is called the Genitive case.

- Represents 'of'.

शिवस्य पुत्रः गणेशः । Ganesha is the son of Shiva.

- It denotes the one who possesses.

मम गृहम् , My house.

नद्याः तटम् , The river's bank.

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- To denote the whole of which a part is taken (called the Partitive Genitive.)

जलस्य बिन्दुः A drop of water.

पुस्तकस्य पत्रम्, A page of a book.

नगराणां शतसहस्राणि । Thousands of cities.

- The Partitive Genitive is also found used with ordinals and pronouns or adjectives implying number.

त्वमेव तासां मङ्गला । You alone are the blessed one amongst them all.

अन्योः अन्यतरा , One of these two (girls)

तासाम् अन्यतमा , One of those (girls)

- The Partitive Genitive is also used with superlatives

छात्राणां मङ्गेशः श्रेष्ठः। Mangesh is the best amongst the students.

- Sometimes the word is used with the Genitive in the sense of 'of' or 'among.'

एतेषां मध्ये कोऽपि गन्तुं न इच्छति । Amongst them no one is willing to go.

- When a time frame elapses after the occurence of an action, the word expressing the occurence is put in the sixth vibhakti.

अद्य दशमः मासः सीतायाः विवाहस्य । , It is the tenth month today since Sita's marriage.

- Words having the sense 'dear to' or the reverse.

उद्यानविहारं तस्य प्रियम् । Strolling in the garden is dear to him.

सोमेशः तस्याः अप्रियः । She dislikes Somesha.

- When using the words विशेषः and अनन्तरम् signifying 'difference.'

एतदेव अस्ति विशेषः आवयोः। This alone is the difference between the two of us.

- In the case of potential passive participles, the one who performs the

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action is put in either the Genitive or the instrumental.
लोकहितं मम करणीयम्। I ought to do that which is beneficial to the world/people.
मया पठितव्ययम्, I ought to study.

- Words meaning 'for what reason','for the sake of'

कस्य हेतोः कोपः ? For what reason is this anger?
बालस्य हेतोः सा ग्रामात् नगरं गन्तुम् इच्छति She wishes to go from her village to the city for the sake of her child.

- Words are used in the Genitive or the Dative when a blessing is intended.

हितम् , सुखम्,भद्रम्, कुशलम्,अर्थः, मद्रम्,आयुष्यम्।

- शिष्याय हितम् , सुखम्,भद्रम्, कुशलम्,अर्थः, मद्रम्,आयुष्यं भवेत्, May good fortune be with the student.

- When the Past participles are used, if the present tense is intended, then the Genitive is used. If the past is intended, then the Instrumental alone is used.

अहमेव मतः महीपते , I alone am regarded by the king.
पण्डितानां पूजितः Is worshipped by the learned ones.
तेन ज्ञातम् ।It was understood by him.

- When the past participles are used as abstract neuter nouns only the Genitive is used.

मयूरस्य नृत्तम्, The peacock's dance.
बालकस्य हसितम् , The child's laughter.

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- Verbs implying ' to be master of', 'to rule','to pity', 'to take compassion upon', 'to remember (with regret),' to think of' govern the object of these actions in the Genitive.

यदि सः प्रभवितुं समर्थः विदेशजनानाम् । If he is capable of ruling/ being the master of the people from another land.

भक्तस्य दयमाना देवी अवतरति , The Goddess, taking pity upon the devotee, incarnates (before him).

शकुन्तला दुष्यन्तस्य स्मृत्वा खिन्ना जाता। Shakuntala remembering Dushyanta became unhappy.

(In sentences where regret is not to be conveyed, then the object of rememberance takes the Accusative.

सः शारदां स्मरति । He remembers Sharada.)

- Words having the sense of ' equal to', 'like'
  तुल्य , सदृश , सम, सङ्काश |

शिवस्य तुल्य कः नास्ति । There is no one equal to Shiva.

- Words denoting ' worthy of',' proper', 'befitting.'

सखे पुण्डरीक , नैतदनूरूपं भवतः । Friend Pundarika, this is not worthy of you.

And now we will work with the seventh vibhakti, the Locative case.

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Lesson 70. उपपद/कारक -विभक्तिः सप्तमीविभक्तिः

Level 2. The seventh vibhakti.

सप्तमीविभक्तिः

अव्ययः	
पद / धातुः	1. The place in or on which an action takes place. 2. The Locative is used to denote the time when an action has taken place. 3. The Locative also has the sense of 'towards', 'about', 'as to'. 4. With adjectives in the superlative degree. 5. Words expressing an interval in time or space is put in either the Ablative or Locative. 6. Words in lexicons are expressed in this vibhakti to mean 'in the sense of.' 7. The Locative is sometimes used to denote the object or purpose for which anything is done. 8. Words meaning 'to act', ' to behave', ' to deal with'. 9. Words signifying 'love', 'attachment', 'respect' such as स्निह् govern the Locative of the person or thing for whom or which the love is shown. 10. Words indicating a cause or effect are often put in the Locative. 11. The root यज् and its derivatives in the sense of 'to' in English. 12. Words expressing fitness and suitability with the nouns regarding which the fitness is expressed are put into the Locative or Genitive. 13. The recipient to whom anything is entrusted or imparted is in the Locative. 14. Words implying to 'seize' or 'strike' govern the Locative of what is seized or struck. 15. Words like क्षिप् ,मुच् ,अस् having the sense of 'throwing' or

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	'darting' govern the Locative of that against which anything is thrown. 16. Words implying belief and confidence (except for श्रद्धा , which governs the accusative) govern the Locative of that which the belief is placed in. 17. Words like अधीतिन् 'who has learned', गृहीतिन् 'who has comprehended', govern the Locative of that which forms their object. And साधु and असाधु of that towards whom goodness or otherwise is shown. 18. Words like व्यापृत, आसक्त , व्यग्र , तत्पर having the sense of 'engaged in', ' intent on' and कुशल , निपुण , शौण्ड ,पटु , प्रवीण ,पण्डित meaning 'skilfull' and धूर्त , कितव meaning 'a rogue' are used in the Locative. 19. The words प्रसित and उत्सुक meaning 'greatly desirous of', 'longing for' govern the Locative or the Instrumental. 20. राध् + अप in the sense of 'to offend' governs the Locative and the Genitive.

पद / धातुः

- The place in or on which an action takes place.

वर्गे छात्राः पठन्ति |The students study in class.

- The Locative is used to denote the time when an action has taken place

प्रभाते तस्याः जपम् । Her japa is done in the morning.

- The Locative also has the sense of 'towards', 'about', 'as to'

मयि मा तीक्ष्णा । Do not be severe towards me.

- With adjectives in the superlative degree

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बालकेषु रामः श्रेष्ठः । Amongst the boys, Ram is the best.

- Words expressing an interval in time or space are put in either the Ablative or Locative.

अस्मिन् दिने भुक्त्वा सः दिनत्रयात् दिनत्रये खादिष्यति । Having eaten today, he will eat after three days.
अत्र उपविश्य सः क्रोशात् क्रोशे वा खगं पश्यति । Sitting here he sees the bird at a distance of one Krosha.

- Words in lexicons are expressed in this vibhakti to mean 'in the sense of.'

बाणो बलिसुते शरे (अमरकोषः) Bana in the sense of 'the son of Bali' and 'arrow.'

- The Locative is sometimes used to denote the object or purpose for which anything is done.

चर्मणि द्विपिनं हन्ति दन्तयोर्हन्ति कुञ्जरम् । केशेषु चमरीं हन्ति सीम्नि पुष्कलको हतः ।Man kills the tiger for skin, the elephant for tusks, the Chamari for hair and the musk deer for musk.

- Words meaning 'to act', ' to behave', ' to deal with'.

कथं सः मयि व्यवहरति । Oh! How does he deal with me!

- Words signifying 'love', 'attachment', 'respect' such as govern the Locative of the person or thing for whom or which the love is shown.

माता बालिकायां स्निह्यति | The mother loves the girl.

- Words indicating a cause or effect are often put in the Locative.

वृष्टिः एव समृद्ध्यां (samruddhyaam) कारणः । Rain alone is the cause for prosperity.

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- The root यज् and its derivatives in the sense of 'to' in English.

सः तम् आश्रमधर्मे नियुक्ते । He appoints him to the duties of the ashram.

- Words expressing fitness and suitability with the nouns regarding which the fitness is expressed are put into the Locative or Genitive.

एतद् कार्यं त्वयि युक्तम् । This job is suitable for you.

- The recipient to whom anything is entrusted or imparted is in the Locative. (तृ with वि is also used with the Dative.)

वितरति माता विद्यां बालकेषु । The mother imparts knowledge to the children.

- Words implying to ' seize' or 'strike' govern the Locative of what is seized or struck.

हस्ते गृहीत्वा seizing by the hand.

- Words like क्षिप् ,मुच् , अस् having the sense of 'throwing' or 'darting' govern the Locative of that against which anything is thrown.

क्रौञ्चेषु पाषाणखण्डानि अक्षिपत् । Threw stones at the cranes.

- Words implying belief and confidence (except for श्रद्धा which governs the accusative) govern the Locative of that which the belief is placed in.

देवे विश्वसिति कुत्र अभक्तः ? When does a non-devotee ever believe in God?

- Words like अधीतिन् " who has learned", गृहीतिन् "who has comprehended" govern the Locative of that which forms their object. And साधु and असाधु of that towards whom goodness or otherwise is shown.

अधीती वेदेषु । He who is well versed in the Vedas.

गृहीती संस्कृतव्याकरणे |He who has mastered Sanskrit grammar.

गुरौ साधु असाधु वा । Well behaved or ill behaved towards his Guru.

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- Words like व्यापृत, आसक्त , व्यग्र , तत्पर having the sense of 'engaged in', ' intent on' and कुशल , निपुण , शौण्ड ,पटु , प्रवीण ,पण्डित meaning 'skilfull' and धूर्त , कितव meaning 'a rogue' are used in the Locative.

सः पूजायां व्यापृतः, आसक्तः , व्यग्रः , तत्परः । He is absorbed in the worship (of the Lord).

सः धनुर्विद्यायां कुशलः , निपुणः , शौण्डः ,पटुः , प्रवीणः ,पण्डितः । He is skilfull in archery.

व्यवसाये सः धूर्तः , कितवः । He is a rogue in matters relating to business.

- The words प्रसित् and उत्सुक् meaning 'greatly desirous of', 'longing for' govern the Locative or the Instrumental.

भोजने भोजनेन वा उत्सुकः विश्रामे विश्रामेण वा प्रसितः च । Longing for a meal and rest.

- राध् +अप in the sense of 'to offend' governs the Locative and the Genitive.

कस्मिन्नपि पूजार्हे अपराधा शकुन्तला । Shakuntala has offended someone deserving respect.

अपराद्धोऽस्मि तत्रभवतः कण्वस्य । I have offended Kanva.

And that covers all the vibhaktis.

Source of reference for lessons 65-70: Shri Vaman Shivram Apte's 'A Student's guide to Sanskrit Composition.' Publishers- Chowkhamba Sanskrit Series Office Varanasi, 28th edition 2002.

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Lesson 71. सति सप्तमी सतः षष्ठी च

The Locative and Genitive Absolutes.

"Let me sing you a song while you try and fall asleep."
"Even if you have been naughty, I love you."
How often would we have heard those beautiful words from the person we loved most as children?

So far we've used the words यदा /तदा and यद्यपि/तथापि to express these kinds of ideas. Here's another way to do this….
Whenever we wish to put two different ideas or actions together in one sentence (wherein one action is performed with reference to the other), and where the subjects of both actions are different, we use the सति सप्तमी or the सतः षष्ठी ।
The former - सति सप्तमी- is used in both, a general sentence conveying contempt and a simple straightforward idea, whereas the latter - सतः षष्ठी - is used only when one wishes to show contempt or disregard.

There are a few points that we must keep in mind. But before you go further, please go over all the participle lessons and recall howthey are used.

To come back to the subject we are studying:

1. That part of the sentence which says…." While / when such and such a thing was happening / had happened / will happen … "MUST" contain a participle. The participle and the noun it qualifies must both be in either the सप्तमी or the षष्ठी विभक्तिः ।

   So a simple sentence like
   When the mango fell, Kishore laughed
   यदा आम्रम् अपतत् तदा किशोरः अहसत्
   is converted into
   आम्रे पतिते , किशोरः अहसत् ।

   - The यदा तदा are first dropped and

- the noun and the verb in the first part of the sentence which indicates when the action took place are then chosen. आश्रम् अपतत्
- The verb is converted into a participle to match the tense in the sentence. अपतत् first gets converted into पतितम्
- Both the noun and the participle are put into the सप्तमी or the षष्ठी विभक्तिः (based on whether you want to show contempt or not.)

Lets look at another example:

The boy is reading a book when the teacher enters the class
यदा बालकः पुस्तकं पठन् अस्ति तदा अध्यापकः वर्गं प्रविशति
बालके पुस्तकं पठति अध्यापकः वर्गं प्रविशति

Some more examples:

- When the sun shone, the birds sang. सूर्ये प्रकाशिते , खगाः अगायन्।

- काक कृष्ण पिक कृष्ण को भेदः पिककाकयोः ।

वसन्त्समये प्राप्ते काकः काकः पिकः पिकः ।।

काक : The crow कृष्ण: (is) black पिक: The cuckoo कृष्ण: (is) black को (कः) what is भेदः the difference पिककाकयोः : between the cuckoo and the crow?

वसन्त्समये प्राप्ते When Spring is obtained (When it is Spring, the difference becomes apparent) काकः काकः पिकः पिकः that the crow is a crow and the cuckoo, a cuckoo.

2. That participle and noun which will be placed in the सप्तमी or the षष्ठी विभक्तिः indicates the *time* that the second action is done. In other words, the second action is done with reference to the action placed in the सप्तमी or the षष्ठी विभक्तिः।(When the child cried, the mother came running).

अपत्ये क्रन्दिते माता धावन्ती आगच्छत् ।

3. The participle can be either past (पठितवत् ,पठित), present (पठत् , पठ्यमान) or the potential (पठितव्य , पठनीय , पठ्य), depending on the tense you wish to convey.

4. The passive participle of an अकर्मक-धातु can be used along with the subject in a कर्तरि वाक्य रचना ।
   For example: रामः सुप्तः
   रामः गतः and रामेण गतम् are both correct.

   Naturally, in the सति सप्तमी or the सतः षष्ठी formation, the कर्ता and the participle will be in the सप्तमी or the षष्ठी विभक्ति ।
   For example
   While the lion slept, the deer played
   सिंहे सुप्ते मृगाः क्रीडितवन्तः ।

5. In the case of सकर्मक –धातु s, you can use two different participles..... one in the active voice and the other in the passive.
   For example,
   "While the boy ate a modak, a mouse came in the classroom." I could translate this in two ways:
   बालके मोदकं खदितवति (सप्तमी of खादितवान्) एकः मूषकः वर्गं प्राविशत् ।
   बालकेन मोदके खदिते एकः मूषकः वर्गं प्राविशत् ।

   The कर्म and the participle will be in सप्तमी or the षष्ठी विभकतिः if you use the क्त प्रत्यय ।
   The कर्ता and the participle will be in सप्तमी or the षष्ठी विभकतिः if you use the क्तवतु प्रत्यय ।

6. Since they are participles, they will work as adjectives…
   (While he ate a modak / while a modak was being eaten by him:
   तस्मिन् मोदकं खदितवति /ते मोदके खदिते ।
   While she eats two modaks / while two modaks were being eaten by her
   तस्यां मोदके खादन्त्याम् / तया मोदकयोः खाद्यमानयोः ।
   When many modaks will /should be eaten by it.
   तेन मोदकेषु खदितव्येषु /खदनीयेषु,/खाद्येषु ।
   The participle agrees with the noun in <u>gender and number.</u>

7. The participle here works as the verb for one part of the sentence. Either a participle or an actual verb does the same job for the rest of the sentence.
   तेन मोदके खदिते सा ततः गतवती / अगच्छत् , While a modak was being eaten by him, she went from there.

8. The subjects in the two ideas / actions you wish to talk about MUST not be the same. In the example in sentence 1, one subject is the sun, the second, the birds.

9. If the subjects were the same, the सति सप्तमी or the सतः षष्ठी can't be used.
   Rama, after he had taken Lanka, returned to Ayodhya..... Here the subject 'Rama' is the same in both the parts of the sentence. It would therefore be translated as लङ्कां गृहीत्वा, रामः अयोध्यां प्रत्यागच्छत् /पुनरागतः ।
   Rama, after the monkeys had taken Lanka, returned to Ayodhya. With the first subject being 'Rama' and the second being 'monkeys' the सति सप्तमी can be very artistically used.कपिषु लङ्कां गृहीतवत्सु रामः अयोध्यां प्रत्यागच्छत् /पुनरागतः ।

10. A look at how the सतः षष्ठी is used.
    The thieves stole the money even as the policeman was guarding the house.

नगररक्षकस्य गृहं रक्षितवतः चोराः धनम् अचोरयन् ।

The thieves stole the money even as the house was being guarded by the policeman.

नगररक्षकेण गृहस्य रक्षितस्य चोराः धनम् अचोरयन् ।

11. A look at how the three different participles are used:

While the boy watched T.V, the girl read a book.

बालके दूरदर्शनं दृष्टवति बालिका ग्रन्थं पठितवती

While T.V. was being watched by the boy, the girl read a book.

बालकेन दूरदर्शने दृष्टे बालिका ग्रन्थं पठितवती

While Vikramaditya is looking after the kingdom, the enemy cannot do anything .

विक्रमादित्ये राज्यं पालयति , रिपवः किमपि कर्तुं न शक्नुवन्ति ।

If the teacher should enter, please sit quietly.

अध्यापके प्रविष्टव्ये , कृपया तूष्णीम् उपविशन्तु ।

Note:

A) Use the सतः षष्ठी if you wish to suggest the following:

1. In spite of
2. Notwithstanding
3. For all (For all / notwithstanding / in spite of the shopkeeper's looking on, the rat steals the ladoo.) आपणिकस्य पश्यतः मूषकः मोदकं चोरयति ।

B) Use the सति सप्तमी if you wish to suggest the following:

1. When
2. While
3. Since

(Since death is certain, why fear? मृत्यौ निश्चिते भयेन किम्)

C) Use the सति सप्तमी with एव or मात्र *or* with मात्र with or without एव attached to the participle if you wish to suggest the following:

1. As soon as
2. No sooner-than

3. Scarcely when
4. The moment that

(As soon as / no sooner / scarcely when / the moment that..... he entered, the people cheered.

प्रविष्टमात्र एव तस्मिन् जनाः जयजयकारान् अकुर्वन् ।)

Worksheets

A) Translate:..... Please try your hand at both the active and passive participles in the same sentence whenever it is warranted.

सतः षष्ठी

1. In spite of your looking on, the cat will definitely steal the milk from the vessel.
2. The people talked loudly, notwithstanding that the Guru was sitting on the dais in the assembly hall.
3. For all her scolding, he does not study.
4. In spite of the child crying with hunger, the mother did not give it milk.
5. Men commit misdeeds, though Gods see them.
6. While the parents were sleeping, Siddharth ran away from the palace.
7. Even if it should rain, the crops may not grow.
8. Inspite of the gardener protecting the garden, the old ladies took away the flowers.
9. The thieves stole the car, notwithstanding the policemen walking on the road.
10. Inspite of the Guru's advice, the disciples were lazy.
11. Inspite of my looking on, the milk boiled over and fell onto the kitchen platform.

सति सप्तमी

The moment the food is ready, come and tell me.

1. When Rama had gone to the forest, Dasharatha breathed his last.
2. When Rama went in search of the golden deer, Ravana kidnapped Sita.
3. No sooner was an arrow discharged, than the hunter heard someone crying.
4. When the Sun rises in the East, the whole world is filled with light.
5. When man is besieged by calamities, even friends become enemies.

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6. As soon as the lecture is over, the students will run out of the school.
7. Who can trouble us, while God protects us?
8. The moment that the child cries, the mother picks it up.
9. Scarcely had the bus started to move, than there was a loud explosion.
10. While the students were thus laughing, the teacher walked into the class.

B) Read and understand:

सति सप्तमी

1. क्षीणे पुण्ये मर्त्यलोकं विशन्ति । (९ : २१)
2. अभ्रेषु धावत्सु शशी धावन् इव दृश्यते । (आत्मबोध)
3. इन्द्रियेषु व्यापृतेषु आत्मा व्यापारी इव दृश्यते । (आत्मबोध)
4. भूतेषु नश्यत्सु सः न नश्यति । (८ : २०)
5. इन्द्रियेषु स्वेषु स्वेषु अर्थेषु वर्तमानेषु , युक्तः "अहं करोमि " इति न मन्यते ।(५ :८ ,९)
6. उभयोः सेनयोः योद्धकामेषु अर्जुनः तान् ईक्षितुम इच्छति ।(१ : २२ ,२३)
7. पाण्डवे विषीदति , माधवः तस्मिन् प्रसीदति ।(२ :१० ,११)
8. मयि तिष्ठति , कुतः तव भयम् ?
9. श्रेष्ठे पतिते इतरे अपि जनाः पतन्ति । (३ :२१)
10. स्त्रीषु दुष्टासु वार्ष्णेय जायते वर्णसङ्करः । (१ : ४१)
11. शुष्के नीरे कः कासारः ? (भज गोविन्दम्)
12. वयसि गते कः कामविकारः ? (भज गोविन्दम्)
13. क्षीणे वित्ते कः परिवारः (भज गोविन्दम्)
14. ज्ञाते तत्त्वे कः संसारः ? (भज गोविन्दम्)
15. कुलधर्मेषु उत्सन्नेषु मनुष्याणां नरके वासः भविष्यति । (१ :४४)
16. महर्षिषु त्वां स्तुवत्सु , विस्मिताः गन्धर्वाः त्वां वीक्षन्ते । (११ :२२)
17. तव दशनान्तेरेषु केषुचित चूर्णितेषु अन्ये केचित् तव वक्राणि विशन्ति । (११ :२७)
18. दक्षिणासु नियमानासु नचिकेतसं दुःखम् आविवेश ।(कठोपनिषद्)
19. चन्द्रशेखरे मां रक्षति , किं करिष्यति वै यमः ?
20. दुःखेषु प्राप्तेषु न तस्य उद्वैगः , सुखेषु प्राप्तेषु न स्पृहा । (२ : ५६)

Lesson 72. Causal verbs. प्रेरणार्थकक्रियाविचारः

Mohan cooked the rice.
Ramesh got the rice cooked by Mohan.

In both the cases, the person doing the action of cooking is Mohan. But in the first case, he becomes the subject, the कर्ता and in the second Ramesh is the subject providing inspiration to Mohan to cook the rice.
मोहनः ओदनं पचति ।
रमेशः मोहनेन ओदनं पाचयति ।

In the second sentence, the णिच् प्रत्यय has been added to the धातुः । , With that addition, the verb now changes its meaning. From an action which is being done by someone, it now becomes a
प्रेरणार्थकक्रिया an action which someone makes another (or himself) do. Please note that the actual doer of the action needn't be different.

It must be observed that whenever the प्रेरणार्थक – धातु s are made use of, the actual कर्ता is always in the तृतीय विभक्तिः and the object remains in the द्वितीय as compared to the root sentence where the कर्ता is in the प्रथमा विभक्तिः and the object in the द्वितीय । Remember to match the verb with the प्रथमा विभक्तिः at all times.

भृत्यः कार्यं करोति । ..... the root sentence
देवदत्तः भृत्येन कार्यं कारयति । प्रेरणार्थक
जनाः भृत्येन कार्यं कारयन्ति । प्रेरणार्थक

When is the णिच् प्रत्यय used?

1. Whenever you wish to add the प्रेरणा to a धातु , the णिच् प्रत्यय is added.
2. Sometimes, to convert an अकर्मक धातु to a सकर्मक धातु , the णिजन्त is made use of.

पार्वती अहर्निशं तपोभिः ग्लपयति गात्रम् । Parvati, with her austerities which she performs day and night, emaciates her (own) body. Here, ग्लपयति is the णिजन्त प्रयोग of the अकर्मक धातु .....ग्लायति ।

How are these forms recognized?

1. Between the धातु and the प्रत्यय the णिच् (अय) विकरण is added and a गुण of the ह्रस्व स्वर of the उपधा (except for अ) is made. त्यज् - त्याजयति ,कृ - कारयति ।
2. Generally आकारान्त धातु s (and those ending in ए , ऐ ,ओ which become आकारान्त in the प्रेरणार्थक) have an extra प् attached after the आ , For example: दा - दापयति , गै - गापयति , स्ना – स्नापयति ।
3. In जि , मा , मि (प्रक्षेपणे), मी ९ , दी , क्री too an extra प् is attached and the इकार becomes an आकार । जापयति , मापयति , दापयति क्रापयति ।
4. Except for अम् ,कम् ,चम् , शम् , यम् in the other अम् ending धातु s, वृद्धि of the अकार of the उपधा does not take place. For example: गम् - गमयति but कम् - कामयति ।
5. णिजन्त forms are like the धातु s in the चुरादिगण ।
6. णिजन्त forms are generally उभयपदी ।

Here are examples गण wise:

1. भू भवति becomes भावयति – ते ।
2. अद् अत्ति becomes आदयति – ते ।
3. हु जुहोति becomes हावयति -ते ।
4. दिव् दीव्यति becomes देवयति -ते ।
5. सु सुनोति becomes सावयति -ते ।
6. तुद् तुदति becomes तोदयति - ते ।
7. रुध् रुणद्धि becomes रोधयति – ते ।
8. तन् तनोति becomes तानयति - ते ।
9. क्री क्रीणाति becomes क्रापयति –ते ।
10. चुर् चोरयति becomes चोरयति -ते ।

And a few more that are often used :

1. इण - गमयति ।
2. प्रति + इ – प्रत्याययति ।
3. अधि + इ -अध्यापयति ।
4. चि – चाययति / चापयति ।
5. जागृ - जागरयति ।
6. दुष् - दूषयति /दोषयति ।
7. रुह् - रोहयति /रोपयति ।
8. वा (डोलना) – वापयति / वाजयति ।
9. हन् - घातयति ।
10. हा (छोडना) – हापयति ।
11. ह्री (लजाना) – ह्रेपयति ।
12. आरम्भ - आरम्भयति ।

Generally, whenever you use the णिजन्त forms, the person doing the action falls into the तृतीया विभक्ति ।

For example:

1. (रमेशः दोषं त्यजति) – गुरुः रमेशेण दोषं त्याजयति ।
2. (रामः मारीचं हन्ति) – सीता रामेण मारीचं घातयति ।
3. (नृपः धनं ददाति) – मन्त्री नृपेण धनं दापयति ।
4. (पिता क्रीडनकं क्रीणाति) – बालः पित्रा क्रीडनकं क्रापयति ।
5. (सुमन्त्रः रामं वनं नयति) – राज सुमन्त्रेण रामं वनं नाययति ।

There are 12 धातु s in which the कर्ता of the action is placed in the द्वितीया विभक्ति । Besides them, हृ and कृ are used in both, the द्वितीया and the तृतीया ।

1. गमन - (पाण्डवाः वनं गच्छन्ति) – कौरवाः पाण्डवान् वनं गमयन्ति ।
2. दर्शन - (बलः चन्द्रं पश्यति) – माता बालं चन्द्रं दर्शयति ।
3. श्रवण - (नृपः गानं श्रृणोति) – सा नृपं गानं श्रावयति ।
4. प्रवेश - (ब्रह्मचारी गृहं प्रविशति) – आचर्यः ब्रह्मचारिणं ग्रहं प्रवेशयति ।
5. आरोहण - (सः वृक्षम् आरोहति) – कृष्णः तं वृक्षम् आरोहयति ।
6. तरण - (नाविकः गङ्गां उत्तरति) – सः नाविकं गङ्गाम् उत्तारयति ।

7. ग्रहण - (निर्धनः भोजनं गृह्णाति) – भक्तः निर्धनं भोजनं ग्राहयति ।
8. प्राप्ति - (बलः नगरं प्राप्नोति) – पिता बालं नगरं प्रापयति ।
9. ज्ञान - (सः शास्त्रं जानाति) – गुरुः तं शास्त्रं ज्ञापयति ।
10. पठ् आदि - (छात्रः शास्त्रम् अधीते) – गुरुः छात्रं शास्त्रम् अध्यापयति ।
11. पान - (शिशुः दुग्धं पिबति) – माता शिशुं दुग्धं पाययति ।
12. भोजन - (except for आद् , खाद् ,भक्ष् where the प्रयोज्य – कर्ता is in the तृतीया विभक्ति - माता शिशुना मिष्टान्नं खादयति ,आदयति वा ।) कृष्णः अन्नं भुङ्क्ते) – यशोदा कृष्णम् अन्नं भोजयति ।

- हृ (भृत्यः भारं ग्रामं हरति) सः भृत्यं / भृत्येन भारं ग्रामं हारयति , (for नी , वह् the प्रयोज्य - कर्ता is only in the तृतीय विभक्ति ।सः भृत्येन भारं ग्रामं नाययति /वाहयति वा ।
- कृ - (सेवकः कार्यं करोति) – स्वामी सेवकेन / सेवकं कार्यं कारयति ।
- जलप् , भाष् ,विलाप् ,आलप् and दृष् the प्रयोज्य- कर्ता only in the द्वितीया विभक्ति ।देवः रामं सत्यं जल्पयति ।

Do remember that these forms are now completely new verbs and can be conjugated in the 10 लकार s ।

Worksheets

Translate:

1. The sun makes the lotuses bloom.
2. Vishwamitra got Rama and Janak's daughter, Sita, married.
3. I will get the tailor to stitch me some clothes.
4. The servant bathes his master who is troubled by the heat, with cold water.
5. The villagers make the devotee tell them a story.
6. The singing-teacher got the girls to start singing.
7. Piyush got the servant to carry his books to school.
8. Radha fed Seeta some cold water.
9. Mother made Kumuda enter the temple.
10. He showed me his house.

Lesson 73. चिप्रयोगः

Once upon a time there was a forest. A peaceful dense forest with not a man treading its hallowed precincts. One day a hunter chanced upon this natural beauty and proceeded to build a hut on its very edge. "I must let my family know of this wonder. My cousins too would like a home here."
Alas, the hunter had converted the forest into a village!
कः एषं व्याधः यः तपोवनं स्वाज्ञया ग्रामीकरोति ।
The word ग्रमीकरोति is a चिरूपम् । Whenever you wish to bring into अस्तित्व , into existence, something that was hitherto not present in an object, the चिप्रयोग is available for your use.

Let's look at a few more examples before I explain to you how you can form these words.

1. फेर ॲण्ड लव्ली मुखं धवलीकरोति ।
'Fair and Lovely' makes one's face fair.

2. मातुः दुःखं लघूकर्तुं , बालिका तस्याः कृते पुष्पाणि आनयत् ।
To lessen the unhappiness her mother was feeling, the girl bought her flowers.

3. मातुः दुःखं लघूकृत्य , बालिका क्रीडाङ्गणम् अगच्छत् ।
Having lessened her mother's unhappiness, the girl went to the playground.

4. गाईड् इति चित्रपटे देवानन्दः साधूभूतः ।
In the film 'Guide', Dev Anand became a sadhu.

5. स्वस्य इच्छा तेन प्रकटीकृता ।
He expressed his wish.

6. सर्वे कपोताः एकचित्तीभूय उड्डयन्त ।
All the pigeons flew as one.

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How about just a few more words?
सुरभीकरोति ,गृहीभवति ,शुक्लिभूतः , सफलीभूता , औषधीकर्तुम् , चूर्णीभविष्यति, स्पष्टीकरणम् ।

So what's the common thread? Obviously the following…

1. The first part of the words ALL seem to end in either ई or ऊ ,
2. The endings of the words can be ALL forms of the कृ or the भू धातु ।

Let's get into the basics now….

1. The beginnings of the words can be either nouns (नाम) or adjectives (विशेषण). For example, either गृह (नाम) or शुक्ल (विशेषण).
2. Those nouns or adjectives are converted into either an ई or an ऊ depending on whether the original word ended in an अ ,आ or an उ । ग्राम + कृ = ग्रमीकरोति । सफला + भू = सफलीभूता । साधु + भू = साधूभूतः ।
3. There can never be a त्वान्त word, only a ल्यबन्त , simply because a prefix has been added.
   मूर्तीभूय and not मूर्तीभूत्वा ।
4. Though all forms of the कृ or the भू धातु can be used, while forming the past tense, the addition of the अ before the धातु can pose a problem. (Pose?? IT DOES!!!!) Circumvent this by using the क्त प्रत्यय । Then you must remember that with the कृ धातु which is सकर्मक you will need to use the कर्मणि construction. This is not applicable to the भू धातु , simply because it is an अकर्मक धातु ।
   For example:
   भयेन दमयन्ती कातरींभूता ।
   अध्यापकेन कृष्णफलकः शुक्लीकृता । Gotit?

Practice time!

Worksheets

Translate the following. Convert the bold type into the चिरूपम् ।

1. Tarakasura treats **(makes)** the three worlds as **grass**.तृण
2. By the boon received from Brahma, he has **become arrogant. गर्व**
3. The Devas and the people **become unhappy**. दुःख
4. They **express** their unhappiness to Brahma. प्रकट
5. Brahma **explains** his idea. स्पष्ट
6. Parvati, **having become** Shiva's **servant,** serves Him with devotion. दासी
7. Shiva, **having made** Madana into **ash**, sits in meditation. भस्म
8. Seeing her husband in such a state, Rati **becomes very uneasy**. व्याकुल
9. The Devas go to Shiva and then **do pradakshina**. प्रदक्षिणा
10. "Tarakasura **having become an enemy**, troubles us," they say वैरी + भू
11. " To **make** us **happy**, forgive Madana and **make** Parvati a **bride**." सुख /वधू
12. Shiva's anger **cools down**. शीतल
13. He **accepts** Parvati. अङ्ग
14. " Madana **will become Pradyuma** and Rati too **will become happy."** says Shiva. प्रधुम्न / सुख

Try converting the same present-tense sentences into the past for further practice. Remember to use the passive construction.

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Lesson 74. Nominal verbs नामधातुः

Have we often not heard someone say, "Look at that nut! Does he think himself to be Amitabh Bachhan?" Wouldn't it be great to say that in the Sanskrit?

That's when the नामधातुः comes to the rescue.

It is quite similar to the चिप्रयोग and you will find that you can often substitute one form for the other. Viva la options!!

The नामधातु doesn't make use of the कृ or the भू धातु । It uses the root noun or adjective and converts it into a new verb altogether by the addition of a य at the end of the noun / adjective and the प्रत्यय ।

There are numerous kinds of नामधातुः but we shall concentrate on only two oft used forms..... examples…

A) गरुडायते

B) प्रासादीयति

The first is an A.P form …the आत्मनेपदरूपम् ।

The second is a P.P form …the परस्मैपदरूपम् । In this case, if the original noun ends in an अ then it is necessarily converted into an ई ।

Though a completely new verb form has been created, generally only the present tense form is seen used.

A) The first option is used when you want to say...

1. Someone believes himself to be / behaves like a particular thing. Here the noun forms are used.

For example:

By adorning himself with a peacock feather, the crow thinks that he is a peacock. मयूरपिच्छेन अलङ्कृतः काकः मयुरायते ।

2. The adjectives add a new dimension to something.

For example:

Cool coals blackens the hand.

शीतः अङ्गारः करं कृष्णायते ।

B) The second option, <u>if used without an object</u>, is used when you wish to say someone desires something.

For example:

The farmer wishes for a palace.
कृषकः प्रासादीयति ।

The second option, if used with an object, is used when someone considers somebody something.
The teacher treats his shishya as his own son.
अध्यापकः शिष्यं पुत्रीयति ।

Please note that a sentence like the one above requires an object. If I had just said अध्यापकः पुत्रीयति , I would have meant that the teacher desires a son. Since the नामधातु itself has an ई at the end of the noun, it would be difficult indeed to figure out if the teacher wanted a son or a daughter. The solution is simple. Read the sentence in context with the passage that you picked it from; and not in isolation.
I could also say that one desires a son by using काम्य in the middle of my word. For example: पुत्रकाम्यति ।
Now let me add another problem to your lives:
The addition of य is not a hard and fast rule. There are words like कृष्णति which are also नामधातु s, which would mean that someone is like Krishna. Whenever you come across a word which is a combination of a noun/adjective with a verb ending, it might be a नामधातु , Read the sentence and then try figure out what the word might mean.
There are several rules that define how a नामधातु can be created. As and when my understanding of the subject grows, I'll pass that unto you... till then I'm afraid, this lesson will have to suffice.

Sometimes I dare to wonder if the Harappan and Mohenjodaro script may be easier to decipher.
Let's look at a few sentences to see how these forms are used and as homework, just try and translate them into English. These sentences may be popular subhashitas, from our classics or are standard sentences often used by teachers to teach this concept…

1. प्रासादशिखरस्थः अपि काकः न गरुडायते ।
2. निरस्तपादपे देशे एरण्डोऽपि द्रुमायते ।
3. कर्णः अर्जुनायते ।

4. आपत्सु सताम् अपि मतिः दोलायते ।
5. किङ्करः गृहीयते ।
6. दुर्वासाः मुनिः अन्यै मुनिभिः सह कलहायते ।
7. भो द्विज , चिरायते तव पुत्रः ।
8. गृहिणी सेविकां सखीयति ।
9. अङ्गीकृतसुहृत्कार्याः सज्जनाः न कदापि मन्दायते ।
10. दुःखायते खलु मे हृदयम् ।
11. सज्जनमुखे दोषाः गुणायन्ते दुर्जनमुखे तु गुणाः दोषायन्ते ।
12. कानिचित् दिव्यानि रत्नानि रात्रौ दीपायन्ते ।
13. मूर्खः ज्ञानकाम्यति ।
14. छेदेऽपि चन्दनतरुः सुरभयति मुखं कुठारस्य ।
15. बालिका अम्बाति ।
16. सम्पूर्णकुम्भः शब्दं न करोति परन्तु अर्धः घटः शब्दायते ।
17. जनन्या प्रेम्णा दीयमानं पयः अपि अमृतायते ।
18. दुर्जनाः मद्यं पीत्वा कलहायन्ते ।
19. वृद्धस्य शरीरं जीर्यति परन्तु तस्य तृष्णा तरुणायते ।
20. पूर्णिमायाम् उदधिः फेनायते ।
21. दुःखितस्य नरस्य सर्वाः दिशः श्यामायन्ते ।
22. आवेष्टितं महासर्पैः चन्दनं न विषायते ।
23. दुर्जनसङ्गः अस्माकं मनः मलिनयति ।
24. नूनम् अनपत्या मां वत्सलयति इति दुष्यन्तः अब्रवीत् ।
25. आश्रमे ध्यानपराः ऋषयः तपस्यन्ति ।

This should be sufficient practice.

Lesson 75. इच्छार्थकरुपाणि

The very first line in the Bhagavad Geeta foxed me. What in the Good Lord's name was युयुत्सवः ? It looked like a singular form of some noun but if that was the case, then why समवेताः ? Back to the drawing board. It MUST be plural and therefore like गुरवः। So the singular was naturally युयुत्सुः , The dictionary helped immensely. युयुत्सुः was 'a person desirous of fighting.' (योद्धुम् इच्छुः) , And when light entered this mind, more examples turned up.

One desirous of moksha: मुमुक्षुः (मोक्तुम् इच्छुः)
One desirous of knowing: जिज्ञासुः (ज्ञातुम् इच्छुः)
One desirous of eating: बुभुक्षुः (भोक्तुम् इच्छुः)
One desirous of hearing: शुश्रूषुः (श्रोतुम् इच्छुः)

मुमुक्षुः ध्यानं करोति ।
अहं जिज्ञासुं वन्दे ।
युयुत्सुभिःसह पाण्डवाः कुरुक्षेत्रम् अगच्छन्।
बुभुक्षवे भोजनं ददातु ।

Inference 1: Some letters were getting "doub-doubled."
Inference 2: If these were adjectives describing people, then there MUST be noun form.

True enough. I got to hear about these:

The desire to fight: युयुत्सा (योद्धुम् इच्छा) ।
The desire for moksha: मुमुक्षा (मोक्तुम् इच्छा) ।
The desire to know: जिज्ञासा (ज्ञातुम् इच्छा) ।
The desire for food: बुभुक्षा (भोक्तुम् इच्छा) ।

The desire to listen: शुश्रूषा (श्रोतुम् इच्छा) ।

यदि मयि जिज्ञासा अस्ति तर्हि पठितुं शक्नोमि ।
वने परिभ्रमन्तं बालकं बुभुक्षा व्याकुलम् अकरोत्।
सर्वेषां हृदि मुमुक्षा न वर्तते।
वैद्यस्य शुश्रूषया एव अस्वस्थस्य मनः शान्तिं प्राप्नोति ।

Inference 3: With this fantastic capacity of words to turn into anything and everything, could there be verb forms too?
Naturally.

युयुत्सते, मुमुक्षति / मुमुक्षते, जिज्ञासते , बुभुक्षति / बुभुक्षते , शुश्रूषते ।
शिष्यः श्लोकार्थं जिज्ञासते ।
ग्रीष्मकाले तृषार्तः बालकः जलं पिपासति ।
कर्णः अर्जुनं युयुत्सते।

Inference 4: Whether the verbs would be परस्मैपदम् or आत्मनेपदम् depended on whether it's basic धातुः was a परस्मैपदम् or an आत्मनेपदम् or an उभयपदम् धातुः ।

Inference 5: The above possible permutations… adjective, noun, verb, must be possible for all the 1943 basic धातुः, Yipes!!

How are these words created? There is the necessity of doubling the first वर्णः (or the addition of a related वर्णः to the root first letter) in the धातुः to

convey "desire." So whenever you see that doubling, you may classify those words as इच्छार्थकरुपाणि । There is no need at the moment to figure out how to create them. Let me, instead, give you an oft used list to help you identify them in classical texts, our stotras and shlokas.

Note:
There is wonderful book that you can refer to for all your verb related questions. It is called बृहद्धातुकुसुमाकरः(चौखम्बा संस्कृत प्रतिष्ठान /दिल्ली / collected and edited by पं ० हरेकान्त मिश्रः). It costs Rs 400/- . It gives you every single form of every single verb in the universe (a slight exaggeration but the books are worthy of such praise).
Its twin बृहच्छब्दकुसुमाकरः gives you declensions of every noun in the universe. Cost price = Rs 200/-.

Now, our list:
Our धातु s are listed गण wise.

धातु	लट्. तृ. पु /ए ० व ०	विशेषण	नाम
जि १. प. जीतना	जिगीषति	जिगीषु	जिगीषा
भू १.प .होना	बुभूषति	बुभूषूः	बुभूषा
दृश् १.प. देखना	दिदृक्षते (have no idea why a परस्मैपदम् has become आत्मनेपदम् here. Better to remember just the form)	दिदृक्षुः	दिदृक्षा

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गै १.प.गाना	जिगासति	जिगासुः	जिगासा
वन्द् १.आ.वन्दना करना	विवन्दिषते	विवन्दिषुः	विवन्दिषा
पा १.प.पीना	पिपासति	पिपासुः	पिपासा
यत् १.आ.प्रयत्न करना	यियतिषते	यियतिषुः	यियतिषा
रक्ष् १.प. रक्षण करना	रिरक्षिषति	रिरक्षिषुः	रिरक्षिषा
स्वाद् १.आ. स्वाद लेना	सिस्वादिषते	सिस्वादिषुः	सिस्वादिषा
तॄ १.प. तैरना	तितीर्षति	तितीर्षुः	तितीर्षा
क्रीड् १.प. खेलना	चिक्रीडिषति	चिक्रीडिषुः	चिक्रीडिषा
अट् १.प. भटकना	अटिटिषति	अटिटिषुः	अटिटिषा
घ्रा १. प. सूंघना	जिघ्रासति	जिघ्रासुः	जिघ्रासा
नी १.उ. ले जाना	निनीषति/निनीषते	निनीषुः	निनीषा
भिक्ष् १. आ. मांगना	बिभिक्षिषते	बिभिक्षिषुः	बिभिक्षिषा
मुद् .१.आ. आनन्द अनुभव करना	मुमुदिषते/मुमोदिषते	मुमुदिषुः	मुमुदिषा
हृ. १. उ. ले जाना	जिहीर्षति/जिहीर्षते	जिहीर्षुः	जिहीर्षा
रुद् .२.प. रोना	रुरुदिषति	रुरुदिषुः	रुरुदिषा
स्ना. २. प. स्नान करना	सिस्नासति	सिस्नासुः	सिस्नासा
वच् . २. प. बोलना	विवक्षति	विवक्षुः	विवक्षा

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या . २. प. जाना	यियासति	यियासुः	यियासा
भी. २. प. डरना	बिभीषति	बिभीषुः	बिभीषा
हा ३. प. फैंकना	जिहासति	जिहासुः	जिहासा
दा ३. प. देना	दित्सति/दित्सते	दित्सुः	दित्सा
धा ३. प. रखना	धित्सति/धित्सते	धित्सुः	धित्सा
नृत् ४. प. नाचना	निनर्तिषति	निनर्तिषुः	निनर्तिषा
युध् ४. आ. लड़ना	युयुत्सते	युयुत्सुः	युयुत्सा
आप् ५. प. प्राप्त होना	ईप्सति	ईप्सुः	ईप्सा
श्रु ५. प. सुनना	शुश्रूषते	शुश्रूषुः	शुश्रूषा
कृष् ५. प. कर्षण करना	चिकीर्षति	चिकीर्षुः	चिकीर्षा
सृज् ६. प. उत्पन्न करना	सिसृक्षति	सिसृक्षुः	सिसृक्षा
दिश् ६. उ. दिखाना	**दिदिक्षति/दिदिक्षते**	**दिदिक्षुः**	**दिदिक्षा**
मुच् ६. उ. छोडना	मुमुक्षति/मुमुक्षते	मुमुक्षुः	मुमुक्षा
भञ्ज् ७. प. तोडना	विभङ्क्षति	विभङ्क्षुः	विभुङ्क्षा
छिद् ७. प. तोडना	चिच्छित्सति	चिच्छित्सुः	चिच्छित्सा
भिद् ७. उ. तोडना	बिभित्सति, बिभित्सते	बिभित्सुः	बिभित्सा
भुज् ७.उ. खाना	बुभुक्षति, बुभुक्षते	बुभुक्षुः	बुभुक्षा
कृ ८. प. करना	चिकीर्षति	चिकीर्षुः	चिकीर्षा
कृ ८. आ, करना	चिकीर्षते	चिकीर्षुः	चिकीर्षा
बन्ध् ९. प. बान्धना	बिभन्त्सति	बिभन्त्सुः	बिभन्त्सा
मृद् ९. प. crush,	मिमर्दिषति	मिमर्दिषुः	मिमर्दिषा

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destroy, kill, squeeze			
ग्रह् ९. उ. लेना	जिघ्रक्षति, जिघ्रक्षते	जिघ्रक्षुः	जिघ्रक्षा
क्री ९. उ. खरीदना	चिक्रीषति, चिक्रीषते	चिक्रीषुः	चिक्रीषा
पूज् १०. उ. पूजा करना	पुपूजयिषति, पुपूजयिषते	पुपूजयिषुः	पुपूजयिषा
चिन्त् १०. उ. चिन्तन करना	चिचिन्तयिषति , चिचिन्तयिषते	चिचिन्तयिषुः	चिचिन्तयिषा
रच् १०. प, रचना	रिरचयिषति	रिरचयिषुः	रिरचयिषा
मृग् १०. आ. ढूँढना	मिमृगयिषते	मिमृगयिषुः	मिमृगयिषा

Worksheets.

A.) A few exercises will help you put your understanding into action.
And the best kind will be if you can form sentences of all three forms for all the nouns listed above.

B.) Read and understand:

1. युयुत्सवः कुरुक्षेत्रे किम् अकुर्वत ? (१.१)
2. बुभुक्षवः छात्राः अन्नक्षेत्रं धावन्ति ।
3. योगम् आरुरुक्षोः कर्मयोगः साधनम् । (६:३)
4. योगस्य जिज्ञासुः अपि ऊर्ध्वं गच्छति । (६:४४)
5. लोकसङ्ग्रहं चिकीर्षः विद्वान् कर्म करोति । (३:२५)
6. अशुश्रूषवे न इदं वाच्यम् । (१८:६७)
7. विरक्तस्य मुमुक्षोः उपनिषत्सु अधिकारः ।
8. मुमूर्षोः का (अन्तिमा) इच्छा भवेत् ?
9. अस्मिन् श्लोके कवेः का विवक्षा स्यात् ?

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10. तत्त्वस्य विविदिषया केचित् कर्म सन्यस्यन्ति ।
11. मयि निद्राम् इच्छति, मशकानां रक्तपिपासा ।
12. नचिकेतसः आत्मानम् उद्दिश्य बुबुत्सा ।
13. कुम्भकर्णस्य (उत्थितस्य) बुभुक्षा दुष्पूरा ।
14. विश्वरूपं दिदृक्षुः कौन्तेयः वार्ष्णेयं प्रार्थयते । (११:३)
15. स्वर्गं जिगमिषूणां क्रियासु एव आसक्तिः । (२:४३)
16. मायां तितीर्षुः ईश्वरमेव प्रपद्यते । (७:१४)
17. वेदान् पिपठिषुःगुरुम् एव अधिगच्छेत् ।
18. वेदान्तान् व्याचिख्यासुः श्रीशङ्करः श्रीगोविन्दपादैः अनुज्ञातः ।
19. विद्येप्सुः सुखं त्यजेत् , सुखेप्सुः विद्यां त्यजेत् ।
20. भोगवस्तुषु जिहासा वैराग्यं कथ्यते । (Vivekchudamani 21)
21. जगत् सिसृक्षु ब्रह्म तपः अतप्यत ।

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Lesson 76. भाववाचक संज्ञा Abstract nouns

You are already familiar with abstract nouns and use them very often. This lesson is a quick recap of what you know. With the new additions, I have tried to add as many words as you might need to know about. Relax..... whenever you wish to create an abstract noun and are not sure when to add which प्रत्यय , try your luck with all then cross-refer a dictionary to see which word is accurate. The idea here is to be able to recognize the भाववाचक संज्ञा when you see it.

4 different प्रत्यय s tell you that these words are भाववाचक संज्ञा. They may end in

1. त्वम्
2. ता
3. य
4. इमन्

You may add any one of these प्रत्यय s to some words to create a भाववाचक संज्ञा, To others only one of the above may apply. Let us not get too much into the details of which of the two rules apply. Let's simply learn to recognize them in texts. Eventually, we can cover the "hows and whys" in special shiviram-s.

An addition of य /अ to some words does not change the meaning of the original word. Just a few examples for you to go by

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बन्धु ➢ बान्धवः

प्रज्ञ ➢ प्राज्ञः

रक्षस् ➢ राक्षस्

करुणा ➢ कारुण्यम्

चतुर्वर्ण ➢ चातुर्वर्ण्यम्

सेना ➢ सैन्यम्

समीप ➢ सामीप्यम्

त्रैलोक्य ➢ त्रैलोक्यम्

A few explanations:

1. and 2. The addition of त्वम् or ता to the word makes the former a नपुं (गृहवत्) and the latter a स्त्री (रमावत्) ।

   1. लघु ➢ लघुत्वम् लघुता

      गुरु ➢ गुरुत्वम् गुरुता

      विद्वस् ➢ विद्वत्वम् विद्वता

      Do the same for: ब्राह्मण, क्षत्रिय , शूद्र , हीन , दीन, मूर्ख , खिन्न, दुष्ट, महत् ।

There is a small exception to the above rule. In देव the addition of ता does not interfere with the original meaning of the word. And in the following words, the addition of ता means a multitude.

ग्राम, जन, बन्धु, सहाय , गज

ग्रामता = a multitude of villages.

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3. Addition of य . Make a वृद्धि of the first स्वर and a लोप of the ending अ , then add the य

शूर ➢ शौर्यम्
सुन्दर ➢ सौन्दर्यम्
धीर ➢ धैर्यम्
सुख ➢ सौख्यम्

Do the same for: ब्राह्मण, विदग्ध , कवि, मधुर , चतुर, निपुण, दीन, शुभ, मङ्गल , शुक्ल , कृष्ण , दृढ , षङ्गुण ।

4. Addition of इमन्
Look at the example below and use it for all the other words listed.

To the root word, an adjective, make a लोप of the ending स्वर if there is one. Add the इमन् . If there is a ऋ in the word, it gets converted into a र् , The root word will be, for example, महिमन्, The प्रथमा विभक्तिः is महिमा and is always पुल्लिङ्गी।

लघु ➢ लघिमन् लघिमा
गुरु ➢ गरिमन् गरिमा
महत् ➢ महिमन् महिमा
मृदु ➢ म्रदिमन् म्रदिमा
अणु ➢ अणिमन् अणिमा

Do the same for: तनु , पटु , स्वादु , दृढ , शीत , उष्ण , जड , मधुर ।

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5. Words ending in इ, उ or ऋ , with a ह्रस्व स्वर before those listed, need an अ added to them to convert them into भाववाचक-संज्ञा s.

शुचि ➢ शौचम्

मुनि ➢ मौनम्

पृथु ➢ पार्थवम्

6. Words ending in पति , पुरोहित or the word राजन् by itself..... Do a वृद्धि of the first स्वर then add the य ।

सेनापति ➢ सैनापत्यम्

पुरोहित ➢ पौरोहित्यम्

राजन् ➢ राज्यम्

6. प्राणी, जातिवाचक, आयुवाचक words, add an अ ।

अश्व ➢ आश्वम्

कुमार ➢ कौमार्यम्

किशोर ➢ कैशोरम्

युवन् ➢ यौवनम्

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Lesson 77. लिट् लकार The "unseen" past tense.

The Bhagavad Geeta is THE source for all our Sanskrit questions..... besides being revered as a "मोक्षदायकशास्त्रम्" ।
श्री भगवान् उवाच। , You will have come across that form of the verb many a time in the course of your study of the Geeta.

We have covered, so far, 5 different लकार -s - लट् , लोट् , लङ्, लृट्, विधिलिङ्। उवाच - लिट् लकार is also known as परोक्ष - भूतकालः ।

It is used in the following situations:

1. You wish to talk about something that happened so long ago that you have not seen it happen.
2. It may have been in the recent past but you personally have not seen it.
3. The event may have happened even when you are around, but you have been unaware of it.

Personally, I don't believe that we will ever need to use these forms during सम्भाषण। But since one of our goals has been to be able to decipher shlokas and stotras, we need to be familiar with what these words look like.

Just a list of a few words most commonly found in literature, will be enough.

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धातु	लिट् तृ. पु. ए . व.	लिट् तृ. पु. द्वि.व.	लिट् तृ. पु. ब. व.
कृ (प. प.)	चकार	चक्रतुः	चक्रुः
कृ (आ.प.)	चक्रे	चक्राते	चक्रिरे
भू	बभूव	बभूवतुः	बभूवुः
अस्	बभूव	बभूवतुः	बभूवुः
आप्	आप	आपतुः	आपुः
इ	इयाय	ईयतुः	ईयुः
कुप्	चुकोप	चुकुपतुः	चुकुपुः
क्षिप्	चिक्षेप	चिक्षिपतुः	चिक्षिपुः
खन्	चखान	चखनतुः	चखनुः
गद् talk	जगाद	जगदतुः	जगदुः
गम्	जगाम	जग्मतुः	जग्मुः
नी	निनाय	निन्यतुः	निन्युः
प्रच्छ्	पप्रच्छ	पप्रच्छतुः	पप्रच्छुः
बुध् (प.प.)	बुबोध	बुबुधतुः	बुबुधुः
बुध् (आ .प.)	बुबुधे	बुबुधाते	बुबुधुः
मन्	मेने	मेनाते	मेनिरे
मुच्	मुमोच	मुमुचतुः	मुमुचुः
या	ययौ	ययतुः	ययुः
ग्रह् (प.प.)	जग्राह	जगृहतुः	जगृहुः
ग्रह् (आ.प.)	जगृहे	जगृहाते	जगृहिरे
भाष्	बभाषे	बभाषाते	बभाषिरे
चर्	चचार	चेरतुः	चेरुः

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तुष्	तुतोष	तुतुषतुः	तुतुषुः
दा	ददौ	ददतुः	दधुः
दा	ददे	ददाते	ददिरे
दृश्	ददर्श	ददृशतुः	ददृशुः
नन्द्	ननन्द	ननन्दतुः	ननन्दुः
नम्	ननाम	नेमतुः	नेमुः
युध्	युयुधे	युयुधाते	युयुधिरे
रभ्	रेभे	रेभाते	रेभिरे
रम्	रेमे	रेमाते	रेमिरे
रुद्	रुरोद	रुरुदतुः	रुरुदुः
लभ्	लेभे	लेभाते	लेभिरे
लिख्	लिलेख	लिलिखतुः	लिलिखुः
वच्	उवाच	ऊचतुः	ऊचुः
वस्	उवास	ऊषतुः	ऊषुः
वह्	उवाह	ऊहतुः	ऊहुः
वृध्	ववृधे	ववृधाते	ववृधिरे

Some verbs are not declined in the manner above. They are formed differently..... just as you would have done a शयनं करोति , you can have the following forms using the कृ /भू धातु । Add the प.प. कृ / भू धातु endings if the धातु is प.प. Add the आ.प. कृ /भू धातु endings if the धातु is आ.प. This, however, cannot be done with every verb. And it is impossible to present everything here.

Our effort is simply to help you recognize these words when you come across them.

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धातुः	लिट् तृ. पु. ए.व.	लिट् तृ. पु. द्वि. व.	लिट् तृ. पु. ब. व.
ईक्ष् (आ.प.)	ईक्षाञ्चक्रे	ईक्षाञ्चक्राते	ईक्षाञ्चक्रिरे
	ईक्षाम्बभूव	ईक्षाम्बभूवतुः	ईक्षाम्बभूवुः
	ईक्षामास	ईक्षामासतुः	ईक्षामासुः
Similarly:			
कथ्	कथयाञ्चकार कथयाञ्चक्रे	कथयाञ्चक्रतुः कथयाञ्चक्राते	कथयाञ्चक्रुः कथयाञ्चक्रिरे
	कथयाम्बभूव	कथयाम्बभूवतुः	कथयाम्बभूवुः
	कथयामास	कथयामासतुः	कथयामासुः
पूज्	पूजयाञ्चकार	पूजयाञ्चक्रतुः	पूजयाञ्चक्रुः
	पूजयाञ्चक्रे	पूजयाञ्चक्राते	पूजयाञ्चक्रिरे
	पूजयाम्बभूव	पूजयाम्बभूवतुः	पूजयाम्बभूवुः
	पूजयामास	पूजयामासतुः	पूजयामासुः
प्र + अर्थ्	प्रार्थयाञ्चकार प्रार्थयाञ्चक्रे	प्रार्थयाञ्चक्रतुः प्रार्थयाञ्चक्राते	प्रार्थयाञ्चक्रुः प्रार्थयाञ्चक्रिरे
	प्रार्थयाम्बभूव	प्रार्थयाम्बभूवतुः	प्रार्थयाम्बभूवुः
	प्रार्थयामास	प्रार्थयामासतुः	प्रार्थयामासुः

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Worksheets.

Just read and understand:

लिट् लकार

1. कृष्णार्जुनौ शङ्खौ प्रदध्मतुः। (१ : १४)
2. ददाह लङ्का मारुतिः । (रामायण)
3. अश्रूणि मुमोच जानकी । (रामायण)
4. पुत्रान् ददर्श पाण्डवः । (१ : २३)
5. पाण्डवाः कौरवाः च कुरुक्षेत्रे युयुधिरे ।
6. उपनिषद् - गोभ्यः गीतादुग्धं दुदोह गोपालनन्दनः । (ध्यानम्)
7. पञ्च प्राणिनः पञ्चत्वम् आपुः । (विवेकाचूडामणिः ७)
8. चुकोप रावणः विभीषणाय ।
9. शिवधनुः बभञ्ज दाशरथिः ।
10. रथोपस्थे स पाण्डवः उपविवेश दुःखितः । (१ : ४७)
11. दृष्ट्वा मुमोह बान्धवान् । (१ : ३७)
12. भृगुः पितरम् उपससार । (तैत्तरीय उपनिषद् ३ : १)
13. दृष्ट्वा मोहं पाण्डवस्य जहास पुरुषोत्तमः । (२ : १०)
14. द्रौपदेयाः शङ्खान् दध्मुः । (१ : १८)
15. हरिः भीतम् अर्जुनम् आश्वासयामास । (११ : ५०)
16. अग्निः वायुः इन्द्रश्च ब्रह्म विदाञ्चक्रुः । (केनोपनिषद्)
17. कथयामास संवादं धृतराष्ट्राय सञ्जयः । (१८ : ७४)
18. परशुरामे पुरुतः आगते, विभयाञ्चकार दशरथः ।
19. बहु स्याम् इति इच्छत् एकं ब्रह्म ईक्षाञ्चकार ।

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Lesson 78. लृङ् लकार । Wishful thinking

The लृङ् लकार is a funny combination of the past and the future forms, just as its name suggests. Let's look at an example: अभविष्यत् । See how it begins with an अ, has a future "bit" in the centre, ष्य/स्य and has a past tense ending त् /त ।

The लृङ् लकार is used when you wish to convey the following ideas:
1) to denote "if such and such a thing had happened / might happen then such and such a thing would have happened / will happen". This therefore can be used to convey the past tense or the future. Many विद्वान् s prefer to use the विधिलिङ् for the future and use the लृङ् लकार only for the past.
For example: If she had taught well, I would have definitely passed the examination.
सा सम्यक् रीत्या अपाठयिष्यत् चेत् अहं निश्चयेन परीक्षायाम् उत्तीर्णा अभविष्यम् ।
2) When there is a non-realization of an action and therefore there is a presence of the characteristics of the conditional.
For example: If I were not blind, then I would have been able to appreciate the beauty of the world.
यदि अहम् अन्धं न अभविष्यं तर्हि पृथिव्यां सर्वेषां गुणानां सौन्दर्यम् अदृश्यम् ।

Naturally, you will need some reference material to see how the verbs are conjugated in all the three पुरुष s. Plan on buying a शब्दधातुरूपावली that gives you all the 10 लकार s , Just remember that the आत्मनेपद-धातु s will end in a full त and not a त् ।

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Read and understand:

लृङ् लकार

1. यदि गोपालः सन्तरणकौशल्यम् अज्ञास्यत् तर्हि जलात् नाभेष्यत् ।

If Gopal knew how to swim then he would not be afraid of the water.

2. निशाश्चेत् तमस्विन्यो नाभविष्यन् को नाम चन्द्रमसो गुणं व्यज्ञास्यत् ।

If the nights were not dark then who would know (appreciate) the Moon's qualities?

3. यदि राजा दुष्टेषु दण्डं नाधारयिष्यत् तदावश्यं ते प्रजा उपापीडयिष्यन् ।

If the king did not punish the wicked then they would surely trouble the subjects.

4. यदि दक्षिण आफ्रिकास्था गौराङ्गाः शासकाः आजन्मसिद्धानधिकारान् भारतीभ्योऽदास्यन् तदा द्वयोर्जात्योः शोभनो मिथः सम्बन्धोऽभविष्यत् ।

If the South African white government officials would give the Indians their birthright then the mutual relationship between both the races would be good.

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Lesson 79. अलङ्कार विचारः । Alankara-Vichara

How beautiful is the world, bedecked with a natural loveliness! How the senses hunger for beauty! It is but natural that we appreciate magnificence and splendour..... those which are attributes of the Divine. Devi Bhavani is bejeweled कर्णभूषण s, garlands, necklaces, bangles, anklets, etc. Her beloved शङ्कर the Lord of the वैरागी s is also adorned with the चिताभस्म , सर्पमाला , a crescent, and Ganga on His जटा । Lord Vishnu is ornamented with शङ्ख, चक्र, गदा, पद्म, वैजयन्ती माला, पीताम्बर । Our beloved गुरुदेवः also shines with His divine ornaments of भक्ति, ज्ञान, विवेक, वैराग्य, करुणा , etc. Similarly, वाग्देवी is also decorated with different literary ornaments when she presents Herself in the form of literary compositions.

The poets treat literary compositions like a Goddess. As a Goddess is beautified with ear-rings, bangles, necklace and other ornaments so is poetry beautified with figures of speech which are called अलङ्कार s. These ornaments or अलङ्कार s are of two types-- शब्दालङ्कार (figure of speech relating to sound) and अर्थालङ्कार (figure of speech relating to the expression). As ornaments enhance external beauty so also शब्दालङ्कार s add to the beauty of the language with attractive sounding words. However, just as true beauty lies in grace and in one's inner qualities, one's language must be able to express one's inner most feelings through it's richness of meaning. Therefore both शब्दालङ्कार s and अर्थालङ्कार s are equally held in high esteem in Sanskrit literature.

Let us study some figures of speech relating to sound (शब्दालङ्कार) and some figures of speech relating to expression (अर्थालङ्कार s).

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1. अनुप्रासः

(Alliteration): In spite of different vowels, if consonants are repeatedly used in a line, then it is called अनुप्रासः। You will find a lot of them in Pujya Swamiji's bhajans, Shankaracharya's stotras and also in the Deep-Namaskara we chant every evening. Let us see a few examples :

- लीलालब्ध-स्थापित-लुप्ताखिललोकां लोकातीतैर्योगिभिरन्तश्चिर मृग्याम् ।
  (गौरीदशकम्)
- भवानीभावनागम्या भवारण्यकुठारिका । (ललितासहस्रनाम)
- तारतार तरैरेति रौति तित्तिरी तीरे तीरे तरौ तरौ ।
- धराधरसुतानाथ धूर्जटे धवलप्रभ । धूपमाघ्रापयामीश दशाङ्गं गुग्गुलान्वितम् । धूपं - शिवपूजनम्
- कल्पादौ कमलासनोऽपि कलया विद्धः कयाचित् किल । (भुवनेश्वरीमहास्तोत्रम्)
- लीलालोलितलोचनां स्मितमुखीम् आबद्धकाञ्चीस्रृजम् ।
- भगवद्पादयतीश्वरचरणं भाष्यकारयोगेश्वरचरणम् । भक्तिरसामृतवर्षकचरणं भारतधर्मप्रवर्तकचरणम् ।। (भजन)
- जनः को जानीते जननी जपनीयं जपविधौ । (देव्यापराधक्षमापनस्तोत्रम्)
- श्रीरामरामरामेति रमे रामे मनोरमे । सहस्रनामतत्तुल्यं राम नाम वरानने ।।
- शरणं तव चरणं भवहरणं मम राम ।।

- क्लिष्टजनसंकष्टनाशक इष्टवर्गप्रदायक । अष्टयोगसुतुष्टमानस श्रेष्ठमुनिजनपूजित । अष्टभावाक्लिष्टवृत्ति विशिष्टजनपरिपालक । शिष्टजनसन्तुष्टिद श्रीकृष्णगुरुवर पाहिमाम् ।।

2. अन्त्यानुप्रासः

When a consonant having a vowel before it is also repeated with it then it is called अन्त्यानुप्रासः । For e.g.

- बालस्तावत्क्रीडासक्तः । तरुणस्तावत्तरुणीसक्तः ।
  वृद्धस्तावत् चिन्तामग्नः । परे ब्रह्मणि कोऽपि न लग्नः । । (भज गोविन्दम्)
- दण्डं गलितं पलितं मुण्डम् । दशनविहीनं जातं तुण्डम् । (भज गोविन्दम्)

3. यमकः

When a group of letters is used to express one meaning which can also mean something else if the verse is split differently, then it is known as यमकः Eg.

कंसञ्जघान कृष्णः । काशीतलवाहिनी गङ्गा ।

केदारपोषणरताः । कम्बलवन्तं बाधते शीतम् ।

It may also be read in the following manner which alters the meaning completely:

कं संजघान कृष्णः ? का शीतलवाहिनी गङ्गा ?

के दारपोषणरताः ? कं बलवन्तं बाधते शीतम् ?

4. श्लेषः

When the words having more than one meaning are used in a poetic composition, then it is called श्लेषः । For example:

सुमनसा सुमनैः पूजितः ईश्वरः । may be translated as both:

Ishwara is worshipped with flowers by the noble minded person OR Ishwaar is worshipped with flowers by Suman.

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Here is a similar sentence:
सुमनसा सुमनैः सुमनाः पूजिताः।
may be translated as both
The noble minded people are worshipped with flowers by the noble minded person OR
The noble minded people are worshipped with flowers by Suman.

Yet another example:
अञ्जलिस्थानि पुष्पाणि वासयन्ति करद्वयम् ।
अहो सुमनसां प्रीतिः वामदक्षिणयोः समाः । । may be translated as
Flowers held in the "Anjali" … one's folded palms, impart their fragrance to both hands. Oh! See the love of the flowers given to both hands equally.
The second line may also mean:
(Just as the) Noble minded people love both good and bad people equally.

4. अतिशयोक्तिः

When any thing is expressed in an exaggerated manner, then it is called as अतिशयोक्तिः । E.g.:

वक्त्रेणाम्ब सदामुदा विकसिता श्री शारदादेवी ते ।
सादृश्यं सहसाप्तुमेव कमलन्तोये विधते तपः । । शारदास्तोत्रम् । ।
In order to possess a blissful face like yours, O Sharada, the lotus seems to be performing penance in the water.

5. उपमाः

A quality in one thing is expressed with the help of an example which possesses similar quality or when one thing is compared to another thing on account of some similar quality, it is called उपमा । In this

अलङ्कार, the thing which is compared is called उपमेयम् । The thing with which it is compared is called उपमानम् and the quality which is common in both उपमानम् and उपमेयम् , is called सामान्यधर्म । The word which is used to show the resemblance is called वाचकशब्द and could be any of the following: सम, इव, सदृश, समान and other words with a similar meaning.

- राकाचन्द्रसमानन राम ।
- उद्यच्छशाङ्कसदृशच्छवियन्न सद्य । (महिषान्तकरीसूक्तम्)
- बालादित्यश्रेणिसमानद्युतिपुञ्जाम् । (गौरीदशकम्)
- जाग्रद्बोधसुधामयूखनिचयैराप्लाव्य .....हंसीव मन्मानसे । (भुवनेश्वरीमहास्तोत्रम्)

6. रूपकः

When उपमेयम् itself becomes an उपमानम् due to some common quality, then it is called रूपकः । Here you will find that the वाचकशब्द describing the common quality are absent.

- वैराग्यतैलसम्पूर्णे भक्तिवर्तिसमन्विते ।
  विवेकपूर्णपात्रेऽहं बोधदीपं प्रदर्शये । । (दीपं - गुरुपूजनम्) । ।
- अज्ञानतिमिरान्धस्य ज्ञानाञ्जनशलाकया ।
  चक्षुरुन्मीलितंलितं येन तस्मै श्रीगुरवे नमः । ।

And that is just to whet your appetite…..

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Lesson 80. Nyaya **न्यायाः** Sanskrit maxims

This lesson is something that you can keep as reference material. Often you'll come across words in a subhashita or wherever which don't seem to have any connection with the rest of the words in the sentence. But these words convey a wealth of meaning if you know the underlying story. Put two and two together and Hey Presto! It's all intelligible!

1. **अन्ध- पङ्गु - न्यायः**

   The maxim of the blind and the lame.
   A lame man sits on the shoulders of a blind man, the former guiding the latter. This maxim is used to show the interdependence amongst men and the good that might result from cooperation and union.

2. **अन्ध- दर्पण- न्यायः**

   The maxim of the blind man and his mirror.
   It is used in case of persons who possess things which can be of no use to them.

3. **अन्ध- गज- न्यायः**

   The maxim of the blind men and the elephant.
   Certain blind men approached a tame and docile elephant in order to get an idea of the creature. They began to quarrel with one another over the description of the elephant, each considering his own to be correct.
   This maxim is used in cases where an imperfect, partial or one-sided view of a thing is taken.

4. **अन्ध- रोदन- न्यायः**

   The maxim of crying in the wilderness.
   This maxim is used in cases where a man seeks help and support from a quarter from which they are not likely to come.

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5. **अन्ध- परम्परा- न्यायः**

The maxim of the blind following the blind.
It is used in those cases where people blindly, thoughtlessly, or rashly follow others, not caring to see whether their doing so would not be a dangerous leap in the dark.

6. **अन्ध- गोलाङ्गुल- न्यायः**

The maxim of the blind man and the bull's tail.
This maxim is based on the following anecdote: Once upon a time a certain blind man started from his native village, intending to go to a neighbouring big city. He had not plodded on far, when he met a barber, fond of practical jokes. The latter accosted the former and learnt from him, that he, the blind man, was traveling to town, where, he thought, plenty of alms was to be had for the mere asking. The barber, finding a sure victim of his jokes, told the blind man that he would find him a guide. He thereupon took him to a field, where a bullock was grazing, and let him catch his tail. He then said to him: "My friend, here is a sure guide for you. Don't leave him whatever happens, and in spite of all that wicked people might say to do you a mischief." The blind man soon reached not the town, but the heart of a thorny bush! This maxim is applied to cases where a man places his trust on an object not worthy of trust.

7. **अभक्ष- न्यायः**

The maxim of living on water alone.
If it is said that Rama lives on water only, it is to be inferred that, having water, He does not take any food or drink.
This maxim is used in those cases where by the use of particular attributes to an object, its generic attributes are negated.

8. **अशोकवनिका- न्यायः**

The maxim of the grove of Ashoka trees.

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Why did Ravana keep Sita in the garden of Ashoka trees, when he could keep her in any where else?..... Simply. No reason at all.

9. **अश्मलोष्टक- न्यायः**

The maxim of the stone and clod of earth.
A clod of earth may be considered to be hard as compared with cotton, but is soft as compared with a stone. So a person may be considered to be very important when compared with his inferiors, but sinks into insignificance when compared with his betters.
This maxim is used to denote the relative importance of two things.

10. **अजाकृपाणि- न्यायः**

The maxim of the goat and the naked sword.
A goat was scratching its neck at the sharp edge of a naked sword and cut itself. One should not meddle with dangerous things.

11. **अग्नि-नयन- न्यायः**

The maxim of asking to bring fire.
When a person is asked to bring some fire, it is implied that he is to bring it in a pot or vessel. This maxim is used in those cases where anything is not explicitly expressed, but implied.

12. **अर्धं-त्यजति-पण्डित-इति- न्यायः**

The maxim of saving one half.
When a man is likely to lose all, he ought to sacrifice one half in order to save the other half.

13. **अण्ड-कुक्कुटी- न्यायः**

The maxim of the hen and the eggs.
A hen used to lay one egg daily. Its owner thought that he would have all the eggs that were in her at one time. Accordingly he ripped open the abdomen of the hen with the result that might be imagined.

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This maxim is used in cases where a person becomes a loser on account of covetousness.

14. **अश्व-भर्तृ- न्यायः**

The maxim of the horse and its owner.
A man asked a hostler who was attending to a horse, "Whose horse is this?"
The hostler replied, "His, whose servant I am." The man again asked, "Whose servant are you, my good man?" The hostler replied readily, "Why, his, whose horse this is!"
This maxim is applied to a person who argues in a circle, or gives evasive answers.

15. **अरुन्धती- न्यायः**

The maxim of following the known to the unknown.

16. **आम्रवन- न्यायः**

The maxim of the mango grove.
In a mango grove, there may be some other trees, but still people call it mango grove. This maxim is used to denote the forces of habit, or the effect of a company or an association, good and bad.

17. **आयुः-घृतम्-इति- न्यायः**

The maxim of long life and ghee.
Ghee is the cause of long life; for if one regularly takes at meals a little pure ghee every day, one is healthier for it, and lives to a ripe old age. This maxim is used to denote the relation of cause and effect.

18. **इक्षुविकरण-न्यायः**

The maxim of the modifications of the sugar-cane.

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Raw sugar-cane is first pressed and the juice extracted there-from. The liquid juice is then boiled, and made into solid gur, which is then refined and turned into fine, white crystallized sugar. This maxim is used to denote gradual progress.

19. **इक्षुरस-न्यायः**

The maxim of the juice of sugar-cane.
You cannot extract the juice out of sugar-cane without first crushing it. So in order to obtain particular results in certain cases, you have to assume a severe, stern, and unyielding attitude.

20. **इषुवेगकशयन- न्यायः**

The maxim of the ceasing of the impulse of a Discharged arrow.
Just as an arrow discharged from a bow flies on and on, till it pierces the object aimed at, when it stops, so a worthy man toils day and night, and stops not, unless and until he obtains his heart's desire, when he puts his tools aside and joyfully takes rest.

21. **उदकनिमज्जन- न्यायः**

The maxim of sinking into water.
It is very difficult to find out a thing that has sunk into water.
The maxim is used to denote the difficulty experienced in attempting a thing.

22. **उष्ट्र-कण्टक-भक्षण- न्यायः**

The maxim of a camel and a thorny plant.
The camel likes to eat the thorny leaves and bark of a certain plant though it has to suffer much pain. It is used to denote that one would be pleased to follow his own taste however inconvenient or undesirable it may in reality be.

23. **एकवृन्तागतफलद्वयम्- न्यायः**

The maxim of two fruits in one stem.

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As two fruits sometimes grow in one stem, so the same word may sometimes be used in two senses.

24. **एकसमसन्धिदर्शन- न्यायः**

The maxim of association.
This maxim is used in cases where a thing reminds one of other things with which it is associated or with which it has some resemblance.

25. **कण्टक- न्यायः**

The maxim of thorn.
To draw out a thorn from any part of the body, the help or use of another thorn is necessary. So, wicked means may be adopted for putting down a wicked man.

26. **कण्ठाभारण- न्यायः**

The maxim of the neck and the necklace.
One day a lady wa s seriously engaged in search for her necklace, though in fact she had it then round her neck. When she enquired of another person about it, she was asked only to feel her neck.
It is used to denote the useless attempt of a person to obtain a thing from somewhere else though in fact he is in possession of it, only he is not aware of it.

27. **करस्थबिल्व- न्यायः**

The maxim of a Bilwa fruit on the palm of hand.
As a Bilwa fruit may be fully well known on minute examination when it is placed on the hand, so it is possible for man to acquire a thorough knowledge of this world as he is always in direct contact with it.

28. **कांस्यभोजन- न्यायः**

The maxim of one eating on a bell-metal plate.

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A disciple promised never to take his meal from a bell-metal plate. But his Guru resolved to break that promise, and so he began to use bell-metal plates at the dinner time. As it was binding on the part of the disciple to eat the remainder of the food left by the Guru, he could not but break his promise.
It is used to denote that in cases of mutual relations preference must be given to him who is higher in position.

29. **कफोणि-गुड- न्यायः**

The maxim of the elbow and molasses.
It is impossible for one to lick out the molasses which is stuck on his elbow. It is used in cases where one is called upon to perform an impossible task.

30. **काकतालीय- न्यायः**

The maxim of a crow and the palm fruit.
It takes its origin from the unexpected and sudden fall of a palm fruit upon the head of a crow (so as to kill it) at the very moment of its sitting on a branch of that tree. It is used to denote an unexpected and accidental occurrence, whether welcome or otherwise.

31. **काकदधिघटक-न्यायः**

The maxim of a crow and a vessel of curd.
A vessel containing curd is placed by a man in charge of another with a request to protect it carefully from the crow. Here though the man mentions only a crow, he means that it should be properly taken care of so that it might not be spoiled by any animal whatever.
It is used to denote that the intention of the speaker is to be marked and given effect to, though his words may not clearly express it.

32. **काकाक्षिगोलक- न्यायः**

The maxim of the crow's eye ball.

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It originates from the supposition that the crow has but one eye, and that it can move it, as occasion requires, from the socket on one side into that of the other. This maxim is applied to a word or phrase which though used only once in a sentence, may, if occasion requires, serve two purposes.

33. **काकदन्त-परीक्षा- न्यायः**

The maxim of searching for a crow's teeth.
It is used to denote any useless, unprofitable, or impossible task.

34. **किम्-अज्ञानस्य-दुष्करम्-इति- न्यायः**

The maxim of nothing is impossible on the part of a fool.
A foolish and ignorant man is equal to any task.

35. **कीटभृङ्गन्यायः**

The maxim of a worm and a black-bee.
A worm was seized and carried away by a black-bee to its nest, kept there in close confinement. It at last imagined itself to be a black-bee as a result of its constant hearing of the buzzing of the bees and being occupied with thoughts of those bees.
The maxim denotes that mind acts powerfully upon the body.

36. **कुक्कुट-ध्वनि- न्यायः**

The maxim of crowing of a cock.
The crowing of cocks grows louder and louder by gradual steps. It is used to denote the gradual course to be followed in the path of improvement, which is brought about step by step and not by leaps and bounds.

37. **कुशघास-अवलम्बन- न्यायः**

The maxim of catching a straw.
As a ship-wrecked person in making struggles for saving his life, catches hold of an even a straw that he comes across though quite in

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vain, so a person in course of a debate, when he fails to gain his point by a strong argument, takes recourse to a frivolous one, and thus becomes only a butt of ridicule.

38. **कूपखनन-न्यायः**

The maxim of digging a well.
The object of the maxim is to denote that as in course of digging a well the body of the worker becomes soiled with the dust, clay, etc., but these may be washed off again with the water of that well, so the sins committed by one at first may be removed by the merits of the virtuous acts done by him afterwards.

39. **कूपन्यायः**

The maxim of a well.
There is water in the well, but it cannot be obtained without the help of a jar and a rope, so the Shastras are store-houses of knowledge no doubt, but they are inaccessible to those that are ignorant.

40. **कूपमण्डूकन्यायः**

The maxim of a frog in a well.
It is used to denote that a man of limited ideas, having experience only of his own neighbourhood cannot make himself believe that there can be anything better than what he himself knows.

41. **कूर्माङ्गन्यायः**

The maxim of the movement of the limbs of a tortoise.
It originates from the fact that a tortoise projects its limbs, i.e., its legs and neck, when it has to serve any purpose, and again it draws them in, when that purpose is served, or any danger is apprehended.
It is used to denote that a sensible person will like a tortoise make an exhibition of his power only when there is an opportunity or necessity for it.

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42. **कृत्वा चिन्तन- न्यायः**

The maxim of doing an act after due consideration.
A sensible man will think twice before he undertakes to do anything. But to do something in hot haste and then to consider the propriety or otherwise about it, is the sign of foolishness.

43. **कौन्तेय-राधेय- न्यायः**

The maxim of Kaunteya Radheya.
It has its origin in the fact that Karna, a hero of the Mahabharata, was in reality the son of Kunti, but as he was brought up from his infancy by a carpenter-woman named Radha, he was called Radheya.
This maxim is applied to the cases in which a fictitious appellation gets currency in suppression of the real one.

44. **खल्वाट-बिल्व- न्यायः**

The maxim of a bald-headed man and the Bilva fruit.
It takes its origin from the story that one day at noon a bald-headed man, tired of the excessive heat of the sun, took shelter under the shadow of a Bilva tree. Unfortunately for the man a ripe Bilva fruit fell down and struck him severely on the head.
It is used to denote that an unfortunate man is pursued by the evil fate wherever he goes.

45. **खल- मैत्र- न्यायः**

The maxim of the friendship of a villain.
It has its origin in the fact that a villain is at first very profuse in the profession of his friendship. But as time rolls on its intensity gradually diminishes. It is used to denote that the friendship of a mischievous villain is as unreliable as a bund of sand.

46. **खले-कपोत- न्यायः**

The maxim of the barn of corn and the pigeons.

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As all kinds of pigeons, young and old, go flying into a barn and help themselves to the corn therein to their hearts' content, so this maxim is used to denote that all kinds of men repair to a great man's place to fulfill their own respective ends.

47. **गणपति-न्यायः**

The maxim of Ganapati.
This maxim has its origin in the custom of worshipping Ganapati first on the occasion of the worship of the gods and goddesses whoever they may be and is used to denote the first place to be assigned or the highest respect to be shown to a person who deserves it.

48. **गतानुगतिकोलोक-इति- न्यायः**

The maxim of a blind follower.
This maxim is used to signify the tendency of imitation prevailing in men. When any fashion becomes current many would follow it without any judgment as to its propriety or importance.

49. **गुडजिह्वीका-न्यायः**

The maxim of the Molasses and the Nimba (a kind of bitter fruit).
The maxim takes its origin from the fact that when it is necessary for a child to eat a Nimba fruit, he is at first given some molasses to taste and then given the the nimba fruit to eat.
It is used to denote when one feels reluctant to do a thing on account of its very seeming difficult or which is uninteresting to him, he is first given some easy and congenial task to prepare him gradually for the difficult task.

50. **गुणोपसंहार-न्यायः**

The maxim of collecting or gathering virtues.
This maxim is used in overlooking the faults or defects and observing and gathering merits in others.

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51. **देहलीदीप-न्यायः**

The maxim of the lamp placed over the threshold.
It takes its origin from a lamp hanging over the threshold of a house, which, by its peculiar position, serves to light both the house and the path leading to it.
It is used to denote something which serves a two-fold purpose at the same time.

52. **गोमहिष्यदि- न्यायः**

The maxim of the cow, buffalo, etc.
The maxim has its origin in this that the cows give milk, as well as the buffaloes give milk, but there is a vast difference in the quality of these two kinds of milk. It is used to denote that the individual objects falling under one general class are not alike in every respect but have many peculiarities special only to them.

53. **घट्ट-कुटी- न्यायः**

The maxim of the octroi house in the morning.
The maxim has its origins in the story that one night a passenger with a view to avoid payment of octroi duty proceeded to his destination by a different way. But he walked throughout the whole night, and to his great surprise found himself just before the octroi house when it was morning.
It is used to denote that there is no avoiding the payment of the dues. They must be satisfied sooner or later.

54. **घटप्रदीप-न्यायः**

The maxim of a lamp in a jar.
The maxim takes its origin from the fact that if a lamp is placed in a jar, it will light only the inside of the jar and nothing else; and is used to denote that bright intelligence, if confined to a private place can be of no use to others.

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55. **घुणाक्षर-न्यायः**

The maxim of letters bored by an insect in wood.
It takes its origin from the unexpected and chance resemblance of an incision in wood, or in the leaf of a book, made by an insect to the form of some letter.
It is used to denote any fortuitous or chance occurrence.

56. **चतुरवेदविन्-न्यायः**

The maxim of one well versed in all the four Vedas.
It takes its origin from the story that an ignorant and unlettered man heard that the possession of the knowledge of the four Vedas has the effect of procuring wealth. Hearing this he went on proclaiming himself fully conversant with the Vedas. But unhappily for him he got no gold, on the other hand he became a laughing stock of all wherever he went.
It is used to denote that by false representation no one can gain any honour, rather thereby he lowers himself in the estimation of others.

57. **चम्पकपट्टवास- न्यायः**

The maxim of the Champaka flower in the cloth.
The champaka flower leaves its fragrance in the piece of cloth in which it is kept, even after the flower is taken away.
The maxim is used to denote that the virtues of a man continue to exercise their genial influence upon others even after the man has departed from this world.

58. **चन्द्रचन्द्रिका- न्यायः**

The maxim of the moon and her lustre.
The maxim originates from the inseparable connection between the moon and her pleasing lustre, and is used to denote that where there is cause there is effect.

59. **चित्रपट- न्यायः**

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The maxim of a painting.
It originates from the fact that the value of a picture consists only in pleasing the eyes, and is used to denote the worthlessness of a person who possesses only personal elegance and no other merits.

60. **चित्रामृत- न्यायः**

The maxim of the word nectar.
It takes its origin from the impossibility on the part of one of satisfying his desire for nectar merely by writing or reading the word (nectar), and is used to denote that it would be useless to try to get a thing from a quarter from which it can never be expected.

61. **चिन्तामर्णिं परित्यज्य काचमणिग्रहण- न्यायः**

The maxim of accepting glass in preference to chintamani (a kind of precious jewel.)
The maxim is used to denote that as it is foolish to prefer glass to chintamani which is very precious, so it is likewise an act of foolishness on the part of a man to consider an object valuable led away only by its outward charm.

62. **चोरापराधे-माण्डव्य-दण्ड- न्यायः**

The maxim of Rishi Mandavya being punished for theft.
The maxim takes its origin from the story that one day a thief committed theft in a Raja's house and being pursued by the police ran away leaving the goods where Mandavya Rishi was engaged in devotion. The police came up there and arrested the Rishi and took him to court. The Rishi was punished for theft.
It is used to denote that sometimes honest and innocent men have to suffer the consequences of the wicked conduct of villainous men.

63. **छत्री-न्यायः**

The maxim of the persons with umbrella.

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The maxim originates from a number of persons walking along a road with their umbrellas spread overhead. There may be a master and his retinues in that number, but to an onlooker they are all known by the same designation viz., the persons with umbrellas.
It is used to denote that things are not always what they seem.

64. **जलतुम्बिका- न्यायः**

The maxim of a gourd on the water.
It takes its origin from the fact of the gourd not sinking down when thrown into water. It denotes that a light-minded person cannot dive deep into a matter he may be called upon to be engaged in.

65. **जलमन्थन- न्यायः**

The maxim of churning water.
It takes its origin from the fact that to churn water would be productive of no good whatsoever, and is used to denote the fruitlessness of spending labour on a thing from which no good can result.

66. **जलमृणाल-न्यायः**

The maxim of the lotus stalk.
It takes its origin from the growth of the stalk of a lotus with the increase of water in a tank during the rains. Again when the dry season comes and the surface of the water begins to sink, the stalk of the lotus gets dry but it does not die away.
Similarly when a great man or nation by the freaks of fortune is reduced to miserable condition he does not lose thereby his usual nobleness of mind.

67. **जलनयन- न्यायः**

The maxim of bringing water.
It takes its origin from the fact that when a man is asked to bring water he will get also the vessel containing water.

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It is used to denote that an unimportant thing acquires importance when connected with an important thing.

68. **जल-उष्ण- न्यायः**

The maxim of the hot water.
It takes its origin from the fact that water is naturally cold, but when heat is applied its nature is changed and it becomes hot. It is used to denote that the nature of a person becomes altered by coming in contact with a person of different character.

69. **जमात्रार्थक-सस्यसूपस्यातिथ्युपकारक- न्यायः**

The maxim of the son-in-law and the dish prepared for him.
The dal prepared for the son-in-law will come to the use of other guests that sit to dine with him. It is used to denote that a thing though primarily intended for one may come to the benefit of many others.

70. **ज्ञानी-विमान- न्यायः**

The maxim of the wise and the air-boat.
It takes its origin from the fact that a man walking on the field can mark distinctly the height of a hill, the depth of a cave and the level surface of a plateau, but when he soars high up by means of an air-ship, these differences are not distinguishable to him; everything below then appears to him to be of even surface.
It is used to denote that the consideration of the distinction of high and low, great and small, good and bad, etc., acts in a man so long as he is at the lowest step of the ladder of wisdom or knowledge, but when he reaches the highest step, all the religious and sectarian differences vanish away. To him then everything appears to be of equal importance.

71. **तित्तिभ- न्यायः**

The maxim of the bird Tittibha.

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The maxim originates from the story that a bird called Tittibha lived on the beach of a sea, one day the beach was washed away by a huge wave of the sea. The eggs which the bird laid in the nest were also washed away in consequence. Enraged at this the bird resolved to ladle off the sea and began to throw away the water with its beak and also with its wings, which it once dipped into the sea and then came up and shook them. Struck with wonder at the determination of the bird, the sea returned its eggs.
It is used to denote that all sorts of difficulties, however unsurmountable they may seem to be, melt away before firm determination.

72. **तपस्वाध्यायत्यागो-ब्राह्मण- न्यायः**

The maxim of a Brahmin who has given up his Sandhya prayer and study of the Vedas.
The Brahmin who never says his prayer, and never reads the Vedas becomes fallen thereby.
It is used to denote that the non-performance of the most essential duties of life makes one quite degraded.

73. **तम-उत्पन्न- न्यायः**

The maxim of lighting darkness.
It is foolishness to go out in search of darkness with a lamp in hand, for darkness is nothing but absence of light. It is used to express foolishness on the part of one to go to perform a thing by employing a means which is unsuitable for the purpose.

74. **ताल-सर्प- न्यायः**

The maxim of the palm tree and a serpent.
A serpent dies if it climbs upon a palm tree. This maxim is used to denote foolishness of the doer of thing.

75. **तक्ष-परशु-ग्रहण- न्यायः**

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The maxim of heated axe.
When an axe is greatly heated it cannot be held in hand, and so nothing can be done with it.
The maxim is used to denote that the means employed for the performance of a work must be such as may be easily used by the doer.

76. **तुष्यतु-इति- न्यायः**

The Maxim of "please others."
When the principle to be followed is to please others, then everything, whether right or wrong, may be done.

77. **तृणजलौक- न्यायः**

The maxim of the leech.
It takes its origin from the fact that a leech does not leave the grass on which it sits until it can get hold of another.
It is used to denote that it would be unwise on the part of a man to abandon the means he has in hand till another is secured.
A bird in hand is worth two in the bush.

78. **दण्ड-चक्र- न्यायः**

The maxim of the potter's rod, wheel and knife.
The rod, wheel, and knife of a potter are all the causes of an earthen jar. It is used in cases in which a certain effect follows from several causes together.

79. **दण्ड- सर्पमारण- न्यायः**

The maxim of the stick and the serpent.
The maxim originates from good care to be taken in beating a serpent with a stick so that the serpent may be killed but at the same time the stick may not be broken, and it is used to denote that a clever man should conduct himself in such a way in performing a task

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that the object in view may be accomplished without any injury either to himself or to anybody else.

80. **दण्ड-पूपिका- न्यायः**

The maxim of the stick and cakes.
When a stick and cakes are tied together, and one says that the stick has been pulled down, we are naturally led to expect that the cakes have also been pulled down, the two being so closely connected together. So when one thing is closely connected with another in a particular way, and we say something of the one, it naturally follows that what is asserted of the one can, as a matter of course, be asserted of the other.

81. **द्रविड-प्राणायाम- न्यायः**

The maxim of lengthened pranayama (regulation of breathing)."
The maxim takes its origin from the attempt made to catch hold of the nose by moving the hand round the head; and is used to denote the making a matter more difficult than what it ordinarily is.

82. **धर्म-वसन्त-आगमन- न्यायः**

The maxim of virtue and advent of the spring.
It takes its origin from the nature assuming a charming appearance with new leaves and flowers when the spring sets in, and similarly the possession of virtue bringing wealth and happiness in its train.
It is used to denote the importance of virtue.

83. **नष्टाश्व-दग्धरथ- न्यायः**

The maxim of the destroyed carriage and horse."
It takes its origin from the story that one day two persons went out in their own respective carriages. In the way their carriages accidentally caught fire. The consequence was that the carriage of one and the horse of the other were destroyed. At last by mutual agreement they got one carriage ready with what remained of their carriages, and

they returned home by that carriage. It is used to denote that by united efforts we can make up our individual wants.

84. **नहि-कङ्कणस्य-दर्शनाय-आदर्शापेक्षेति- न्यायः**

The maxim of bracelet and a mirror.
It takes its origin from the fact that there is absolutely no necessity of looking-glass for seeing the appearance of a bracelet worn on the wrist as it is easily visible to the eye, and is used to denote that a medium is quite unnecessary for doing a thing that can easily be performed directly by one's own efforts.

85. **नहि-भिक्षुको भिक्षुकमिति- न्यायः**

The maxim of a poor man's begging, not of a beggar.
It takes its origin from the fact of a beggar's not asking alms of another beggar. He would invariably go to one in affluence for the satisfaction of his wants.
It is used to denote the tendency of human nature to seek help from the quarter where it may be reasonably expected.

86. **नहि-विवाहानन्तरम्-वरपरीक्षा-क्रियते-इति- न्यायः**

The maxim of examining a bridegroom after marriage.
It takes its origin from the uselessness of minutely observing a bridegroom after the marriage is over. This should be done before.
It is used to denote that the consideration of propriety or otherwise of a course should be carefully made before it is adopted. Afterthought in this concern is of no use whatever.

87. **नारिकेलफलाम्बु- न्यायः**

The maxim of the coconut-water.
It takes its origin from the difficulty of explaining how water could exist inside a coconut fruit; and is used to denote that it is not in the power of man to understand clearly the kind ways of providence.

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88. **निम्नगा-प्रवाह- न्यायः**

The maxim of the current of water.
It originates from the fact that the water of a stream always flows downwards; and is used to denote that the thoughts of an ignorant person have a downward tendency.

89. **नीर-क्षीर- न्यायः**

The maxim of the milk mixed with water.
It takes its origin from the fact that when a swan is made to drink milk mixed with water it will take only the milk and leave the water behind; and is used to denote that in judging of another a truly wise man will sift out his merits, and would leave the defects in him out of consideration.

90. **नौ-नाविक- न्यायः**

The maxim of the boat and the boatman.
It takes its origin from the fact that a boat cannot be steered without the help of the boatman, and is used to denote that no act, great or small, can be performed without the guidance of the principal head.

91. **पञ्जरमुक्त-पक्षी- न्यायः**

The maxim of the bird out of the cage.
It is used to denote the flight of the soul when the bonds of the body are loosened after death, just as a bird in a cage flies away in the air if it can get out of the cage anyhow.

92. **पराह्न- छाया- न्यायः**

The maxim of the afternoon-shade.
The maxim denotes that the power and influence assumed at the fag-end of life may be enjoyed only for a short time just as the shade of a tree in the afternoon is very short-lived.

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93. **पर्वताधित्यक- न्यायः**

The maxim of a table-land.
The maxim takes its origin from the fact that a level tract of land at the top of a mountain appears from a distance to be not very far off, but in fact it is very difficult and troublesome to go there; and is used to denote those happy prospects which from a distance looks very fascinating, but their attainment costs much pain and trouble.

94. **परशु-ग्रहण- न्यायः**

The maxim of raising the axe.
It is used in connection with infliction of heavy punishment for a trifling offence.

95. **परिसद्-न्यायः**

The maxim of a member of a community.
If a member of a community dies, his work becomes divided among the rest so that the work does not suffer, and is used to signify that a work for the performance of which many hands are engaged does not suffer even if any one among workers dies or leaves the work.

96. **पाषाण-इष्टिका- न्यायः**

The maxim of stone and brick.
It is used to signify something done with the united efforts of all kinds of persons, great and small, just as a house is built with the help of stones and bricks.

97. **पिष्ट-पेषण- न्यायः**

The maxim of grinding flour.
It is used to denote a superfluous or unprofitable exertion like the attempt of a man to grind pounded flour.

98. **पङ्क-प्रक्षालन- न्यायः**

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The maxim of washing off the mud.
Just as it is more advisable for one to avoid getting into mud than to go into it and then wash it off, so it is more advisable for one to avoid getting into danger than to expose oneself to it and then to try to get out of it somehow or other.

99. प्रत्यक्षे-किमनुमानम्- न्यायः

The maxim of inference.
This maxim is used to indicate that it is utterly useless to make an inference about a thing or to call for any proof about it when it is visible or present before the eye.

100. **फलवत्-सहकार- न्यायः**

The maxim of a mango tree with fruits on.
The maxim indicates the advisability of taking a shelter with a truly great man, just as it is advisable to take shelter under a mango tree that supplies, quite unasked, fruits and shadow to a weary way-farer.

101. **बकबन्धन- न्यायः**

The maxim of catching a heron.
The maxim takes its origin from the fact that a fowler derives no advantage by catching a heron as it has very small flesh in its body and indicates the impropriety of causing unnecessary harm to any one.

102. **बधिर-कर्णजप- न्यायः**

The maxim of whispering to the deaf.
This maxim indicates a vain attempt of a man to do a useless thing like whispering a word to one who is absolutely short of hearing.

103. **बहुछिद्रघट- न्यायः**

The maxim of a pot having many holes.

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This maxim denotes the unprofitableness of imparting instructions to one destitute of capacities to retain them, just as a pot having holes cannot contain the water poured into it.

104. **बहुवृकाकृष्टमृग- न्यायः**

The maxim of a deer being attacked by many wolves.
It denotes the certainty of defeat of a person, however strong he may be, when attacked simultaneously on all sides by many enemies, as a deer attacked by many wolves at the same time is sure to be killed by them.

105. **बिजाङ्कुर- न्यायः**

The maxim of seed and sprout.
It takes its origin from the relation of mutual causation which subsists between seed and sprout, seed being the cause of sprout, which in its turn is the cause of seed. It is used in those cases in which two things stand to each other in the relation of both cause and effect.

106. **भामत- न्यायः**

The maxim of fire.
This maxim takes its origin from the fact that fire has the attributes of burning, cooking and removing darkness and is used to denote that various kinds of qualities may be possessed by one and the same man.

107. **भिक्षु-पाद-प्रसारण- न्यायः**

The maxim of the beggar gradually extending his legs.
It takes its origin from a story that one day a beggar went to a rich man's house. Thinking that his object would not be gained if he were to make a clean breast of his wants all at once, he first begged permission to sit, and then little by little had everything that he needed. It is used to denote cleverness on the part of one in dealing with a person who is very uncharitable and close fisted.

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108. **भूलिङ्गपक्षि- न्यायः**

The maxim of the bird named Bhulinga.
This maxim takes its origin from the fact that this bird gathers bits of flesh from the jaws of lion, and is used to denote extra-ordinary courage.

109. **भू-शैत्य-उष्ण्य- न्यायः**

The maxim of earth being made cold or hot.
This maxim originates from the fact that earth becomes cold by coming in contact with water whose property is coldness, and again becomes hot by coming in contact with light whose chief property is heat, and is used to indicate the effects of a company that exerts a part influence upon the character of a person.

110. **भ्रमर- न्यायः**

The maxim of the black bee.
This maxim is used to indicate the nature of the truly wise men who always take note of the merits in others just as the black bees always drink only honey and no other kind of juice from the flowers.

111. **भैरव- न्यायः**

The maxim of Bhairava.
It takes its origin from a story which runs as follows: Once there was a Brahmin named Bhairava who grew very conceited on account of the honour and respects he received at the hands of the king. The foolish Brahmin forgot his position and quarreled with the ministers of the king, who enraged at his conduct, prevented his admission into the royal court, and told the king meanwhile that the Brahmin was dead. After some time, one day when the king went out a n hunting, the Brahmin got upon a tree and spoke to the king that he was Bhairava and begged for an interview with the king; but the king taking him for an evil spirit refused his prayer.

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It is used to teach that no one should be too much inflated with prosperity to forget his position and to conduct himself in an unbecoming way; for, by so doing he would be doing himself a positive and irretrievable harm.

112. **मक्षिका- न्यायः**

The maxim of the fly.
It is used to denote the fault finding spirit of ill-natured men, who may be likened to the flies that are always in search of wounds and ulcers even on the most beautiful body.

113. **मज्जनोन्मज्जन- न्यायः**

The maxim of immersing and emerging.
It takes its origin from a person, ignorant of the art of swimming, now immersing into, and now coming on the surface of the water, when he happens to fall into a river; and is used to denote the struggling condition in which one finds himself when he is required by circumstances to deal with a matter over which he has no mastery.

114. **मण्डूक-तोलन- न्यायः**

The maxim of weighing a frog.
Just as it is very difficult to make a frog remain steady on a balance with a view to ascertain its weight, so it is equally difficult to keep a fickle nature steadily employed in any pursuit.

115. **मण्डूक-प्लुति- न्यायः**

The maxim of the frog moving by jumps.
It is used to denote the movement by fits and starts of fickle natured men like the movement of frogs.

116. **मत्स्य-कण्टक- न्यायः**

The maxim of fish and its bone.

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It originates from the fact that when a fish is caught, it is caught with its bone, but when eating, only its flesh is retained, and bone is thrown out. It is used to denote the policy of a truly wise man who would observe everything in nature and would gather from it what conduces to his welfare and reject the rest.

117. **यः कारयति सः करोति एव इति न्यायः**

The maxim of the employer and the doer.
This maxim is used to denote the responsibility of one who sets another to do a thing to be quite equal to that of the doer himself.

118. **यः कुरुते स भुङ्क्ते इति- न्यायः**

The maxim of the doer and the eater.
It is used to denote that he who does labour enjoys the fruit derived from it.

119. **यादृशं मुखं तादृशी चपेटा- न्यायः**

The maxim of the slap being proportionate to the cheek.
It is used to denote that a measure must be taken for controlling one must be sufficiently strong in consideration of the particular case in question, just as the slap administered to a man must be tight enough in consideration of his physique and strength to produce the intended effect.

120. **यावत् शिरस्तावत् शिरोव्यथा इति- न्यायः**

The maxim of the head and headache.
This maxim is used to denote the sense that there is ache only so long as there is head.

121. **यावत्-तैल-तावत्-व्याख्यानम्-इति- न्यायः**

The maxim of the lamp and reading.
This maxim originates from the fact that one can go on with one's study in the light of a lamp so long as there is oil in the hold of the

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lamp to enable it to burn and is used to denote that a person is held in honour and respect so long as he has means to keep up his position.

122. **यूका-भय-कन्या-त्याग- न्यायः**

The maxim of daughter and louse.
It takes its origin from a daughter being turned out of doors for fear of the lice that infested her hair; and is used to denote the folly of a coward who is prepared rather to part with a valuable possession than to bravely meet and successfully grapple with a difficulty or danger.

123. **रज्जु-सर्प- न्यायः**

The maxim of the cord and the serpent.
This maxim takes its origin from mistaking a cord by delusion for a serpent, and denotes the false impression under which men are seen to labour sometimes.

124. **रश्मि-तृणादि- न्यायः**

The maxim of the sunlight and the grass.
It is used to denote that a thing which is found to be of essential importance at one time, may at another time prove to be the cause of destruction, just as the sunlight, which is indispensably necessary for the grass to grow up, is also the cause of the drying up of the same grass.

125. **राजपुत्र-व्याध- न्यायः**

The maxim of a prince and a fowler.
It takes its origin from a story that once upon a time an infant prince was left in a jungle by its stepmother. The child was accidentally found by a fowler who took it home and brought it up as his own son. Many years afterwards, the prime minister of the king happened to meet the boy and recognised him by his appearance to be no other than the king's son. The minister took the boy with him and

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installed him on the throne. The maxim is used to denote that truth can never be suppressed for ever, it is sure to establish itself in course of time.

126. **राहुग्रास- न्यायः**

The maxim of the Rahugrasa or the act of being swallowed by Rahu. This maxim is used to denote the erroneous notions that popularly act upon the minds of men, as in the case of eclipse of the sun or the moon, it is popularly believed that those great luminaries are swallowed for the time being by the demon Rahu, whereas the fact is that the shadow of the earth falling on them makes them invisible for a while.

127. **रासभ-रतित- न्यायः**

The maxim of the braying of an ass.
This maxim takes its origin from the fact that an ass brays at first very loudly, but gradually its sound sinks lower and lower, and is used to denote that anything that makes much noise in the beginning proves, in the long run, to be quite hollow and worthless.

128. **राजा-शून्य-प्रजा- न्यायः**

The maxim of the subjects without a king.
This maxim takes its origin from want of peace and happiness of the people in a country where there is no king and is used to denote that a controlling hand is essentially necessary for the happy and peaceful management of human affairs.

129. **लोह-चुम्बक- न्यायः**

The maxim of iron and magnet.
It is used to denote a very close affinity between two things, by virtue of which they are instinctively attracted towards each other though at a distance, just as iron is attracted by magnet.

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130. **लोह-अग्नि- न्यायः**

The maxim of iron and fire.
This maxim is used to denote that the best use of an opportunity ought to be made no sooner than it presents itself, as one desirous of making things of iron must do so by striking it hard so long as it is hot by being put into fire.

131. **वन-व्याघ्र- न्यायः**

The maxim of a forest and the tiger.
This maxim is used in place in which mutual help is intended to be meant, just as a forest is preserved by a tiger and the tiger by that forest. If there be no tiger in the forest the herbivorous animals come there in a large number whenever they choose and the plants and creepers etc., are eaten away by them and thus the forest is destroyed in a short while, on the other hand, if there be no forest it becomes difficult for a tiger to find out a place to live in.

132. **वह्नि-धूम- न्यायः**

The maxim of the invariable concomitance of fire and smoke: (wherever there is smoke there is fire).
It is used to denote such invariable concomitance between two persons or things; (e.g. where there is A, there is B; where there is not B, there is not A.)

133. **वातादि- न्यायः**

The maxim of the wind and other humours of the body.
This maxim is used to denote that as wind, bile, and phlegm, the three humours of the body, though quite different from one another by nature, prove to be the source of sound health when they are harmoniously combined, so acts of very great importance may be well performed by persons of different nature and disposition if they act in concert.

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134. **वायुभक्ष- न्यायः**

The maxim of the living on air.
When one is said to be living on air, it denotes that he does not eat anything else. It is applied to those cases in which one is exclusively devoted to one thing only.

135. **वायु-शैत्य-उष्ण्य- न्यायः**

The maxim of hot and cold air.
This maxim is used to denote that merits and demerits are often the results of company, just as wind itself neither hot nor cold, becomes so coming in contact with fire and water respectively.

136. **विष-भक्षण- न्यायः**

The maxim of drinking poison.
This maxim is used to denote a suicidal course, just as one 'causes' suicide by drinking poison.

137. **वीचि-तरङ्ग- न्यायः**

The maxim of a wave urging forward a wave.
In the ocean one wave propels another till the first and all others in succession reach the shore. So this maxim is used to denote successive operations, as in the case of the production of sound.

138. **वृक्ष-प्रकम्पनं- न्यायः**

The maxim of a tree being shaken.
Just as when a tree is shaken, its branches and other parts are shaken too; so this maxim is used to denote that whatever affects the whole affects the parts also.

139. **व्याघ्र-क्षीर- न्यायः**

The maxim of the tigress's milk.
It is used to denote the extreme difficulty of attainment of a thing, though it may be useful, like the milk of a tigress which, if preserved

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in a golden cup or vessel, becomes very efficacious, though it is very difficult to gather or obtain it.

140. **व्रीहि-बीज- न्यायः**

The maxim of the paddy seed.
This maxim denotes that so long as a single seed of a thing is left, there is every chance of its propagation; just as from one single seed of paddy, all the granaries in the land may be expected to be filled in course of time.

141. **शतपत्र-पत्रशत-भेद- न्यायः**

The maxim of piercing through the leaves of a lotus.
This maxim is used to denote an easy and short process of doing a thing, just as hundreds of petals of a lotus being taken together, may be easily strung together at once by means of a needle, whereas to string them one by one would take much time and be a tedious process.

142. **शाखा-चन्द्र- न्यायः**

The maxim of the bough and the moon.
As the moon, though considerably distant from the bough of a tree, is spoken of as the moon on the bough, because she appears to be near it, so this maxim is used when the position of an object, though at a very great distance, is fixed by that of another object to which it appears to be contiguous.

143. **शिष्य-स्वातन्त्र्य- न्यायः**

The maxim of an independent disciple.
A disciple can make no advance in spiritual life, should he differ from his spiritual guide (Gurudeva) in judgment and conduct. So this maxim is used to teach the duty of a disciple.

144. **शूर्प- न्यायः**

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The maxim of winnowing fan.
This maxim is used to denote the power of appreciating the merits, or of keeping the kernel and rejecting the husk, just as it is done by a winnowing fan which preserves only the corn and throws away the chaff.

145. **साछिद्र-घटं- न्यायः**

The maxim of a water-vessel with holes in it.
A water-vessel, even if filled to the brim, becomes soon emptied of all water, if there be holes in it. So the maxim is used to denote utter fruitlessness of efforts on the part of an instructor to help a pupil who is naturally defective, to grow in knowledge and character.

146. **समुद्र-वृष्टि- न्यायः**

The maxim of the sea and rain.
This maxim is used to denote supply of a thing to one who is in the least need of it just as rain is quite unnecessary in the sea where there is no want of water.
The English proverb "To carry coal to New Castle."

147. **साधु-मैत्र- न्यायः**

The maxim of friendship of the good and the honest.
This maxim is used to denote that friendship with persons that are good and honest is permanent in nature and grows in strength and intensity with the increase of years.

148. **साहङ्कार-ज्ञान- न्यायः**

The maxim of the wise man that is proud.
The maxim originates from the fact that if a person possessed of wisdom be also proud, his wisdom proves ineffectual, as it thus loses its worth and utility. The maxim is therefore used to determine the course that is proper and advisable.

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149. **सिंह-मृग- न्यायः**

The maxim of the lion and the deer.
The maxim originates from the fact that there is natural enmity between the lion and the deer as the former lives upon the flesh of the latter, and is used to denote the feeling of enmity that naturally exists between the two, one of whom is stronger than and is always bent upon doing harm to the other.

150. **सिंह-मेष- न्यायः**

The maxim of the lion and the sheep.
The maxim has its origin in the fact that a young lion once strayed into a village and mixed with a flock of lambs. It lived there for some days, and then when it was able to make sound peculiar to its own race or class, it did not perceive it in its proper element. Afterwards a lion from the forest came there and taught it what it was, whereupon it left the flock of the lambs and went to the forest to join the company of lions there. The maxim denotes that under the circumstances, one may for the time being in a position not to realize one's true worth but at last when under instruction his eyes are opened he behaves in a manner true to his self and nature.

151. **सूची-कटाह- न्यायः**

The maxim of the needle and the kettle.
It is used to denote that when two things one easy and the other difficult are required to be done, the easier should be first attended to, as when a smith is required to make a needle and a kettle, he should first take in hand the needle as it is comparatively easier.

152. **सुर्योदय-अस्त- न्यायः**

The maxim of sunrise and sunset.
The maxim takes its origin from the erroneous notion regarding the motion of the sun who has, broadly speaking, no motion, but still erroneously believed by people to be rising in the east and setting

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down in the west, and is used to denote various sorts of erroneous notions that the human nature is subject to.

153. **सोपान-आरोहण- न्यायः**

The maxim of going upstairs.
It is used to denote that one must perform his duties, gradually, just as one going upstairs must proceed by passing the steps one after another.

154. **सोपान-अवरोहण- न्यायः**

The maxim of coming downstairs.
Just as one coming down from the first floor or the second floor must have to pass the steps in gradual succession, or there is every chance of suffering a fall and breaking his limbs, so in retracing one's course in the performance of a work, he should proceed very cautiously, or his whole previous labour may come to nothing.

155. **स्थाल-पुलक- न्यायः**

The maxim of the cooking pot and boiled rice.
In a cooking pot all the grains being equally moistened by the hot water, when one grain is found to be well cooked, the same may be inferred with regard to other grains. So the maxim is used when the condition of the whole class is inferred from that of a part.

156. **स्फटिक-लौहित्य- न्यायः**

The maxim of the crystal and the red flower called japa.
This maxim is used to denote the property of a purely transparent object to reflect the colour of a thing presented before it, just as a crystal which is naturally white, looks red, when a red flower called japa, is placed before it, and the flower being removed, the crystal assumes its own white colour again.

157. **स्वभावो दुरितक्रमो- न्यायः**

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The maxim of Nature is unchangeable.
This maxim is used to denote that one's own nature is not changed.

158. **हस्तामलक- न्यायः**

The maxim of the amalak (a fruit of the Emblis amaroblams) on the palm of the hand.
This maxim is used to denote the facility of studying a thing most familiarly over which one has full control just as an amalak fruit on the palm of the hand may be easily and fully known in all its various particulars.

159. **हस्ति-यूथ-पति- न्यायः**

The maxim of the leader of a herd of elephants.
The maxim is used to denote that a popular leader must have courage, strength and discretion enough to guide, help, and protect his followers, just as a leader of the herd of elephants.

160. **ह्रद-नक्र- न्यायः**

The maxim of the lake and the crocodile.
This maxim originates from an idea, that if any one live in a lake and quarrel with the crocodile in possession of that lake, he is sure to get the worst of it, and is used to denote that it is unwise and injurious, on the part of a person to serve a master and at the same time to find fault with his principles etc.

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Lesson 81. Sanskrit Proverbs लोकोक्तयः

Lokoktaya-s are different from the Nyaya-s in that a whole sentence is used to convey an idea and not just a couple of words. These proverbs are picked from subhashitas, poems, dramas..... the field is completely open. If the proverb is understood in the correct context, they can be used very artistically. For example, if your kid is giving you a tough time about taking Sanskrit lessons and you'd like him to begin, throw in the first proverb after your lecture for good measure!
Some of these proverbs are explained in Hindi also. Also don't be surprised if two proverbs teach two completely opposite ideas. English does that too- Too many cooks spoil the broth vs. Many hands make light work!

1. अगच्छन् वैनतेयोऽपि पदमेकं न गच्छति ।
   A non-flying eagle does not move forward a single step.

2. अङ्कमारुह्य सुप्तं हि हत्वा किं नाम पौरुषम् ।
   गोद मे सोये हुए को मारना ही क्या शूरता है ?
   Can killing one who is asleep on someone's lap constitute bravery?

3. अङ्गारः शतधौतेन मलिनत्वं न मुञ्चति ।
   कोयला सैकड़ों बार धोने पर भी सफेद नहीं होता ।
   Coal does not loose its dirt (does not become white) even it were to be washed a hundred times. (People do not give up their intrinsic natures.)

4. अङ्गीकृतं सुकृतिनः परिपालयन्ति ।
   The virtuous make good their promise.

5. अतिपरिचयादवज्ञा सन्ततगमनादनादरो भवति ।
   Familiarity breeds contempt.

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6. अतिदर्पे हता लङ्का ।
   Pride goeth before a fall.

7. अति सर्वत्र वर्जयेत् ।
   किसी भी चीज की अति बहुत बुरी होती है ।
   Excess in all matters is to be avoided.

8. अतिस्नेह पापशङ्की ।
   Over-affection is apt to suspect evil.

9. अतृणे पतिते वह्निः स्वयमेवोपशाम्यति ।
   घास-फूस न मिलने पर अग्नि स्वयं शान्त हो जाती है ।
   If fire were not to receive fuel (if fire were to 'fall' in a place where there is no grass) it would extinguish by itself.

10. अधिकन्तु न दोषाय ।
    जितना अधिक हो उतना ही अच्छा ।
    The more the merrier/ more is better.

11. अध्रुवाद् ध्रुवं वरम् अथवा वरमद्य कपोतो न श्वो मयूरः।
    A bird in hand is better than two in the bush.

12. अन्या गतिर्नास्ति, अन्यच्छरणं नालोक्यते ।
    There is no alternative.

13. अपि धन्वन्तरिः वैद्यः किं करोति गतायुषि ।
    When it is time to die, what can even Dhanvantari do?

14. अप्रियस्य च पथ्यस्य वक्ता श्रोता च दुर्लभः ।
    अप्रिय और हितकर बात कहने और सुनने वाले, दोनों ही मुश्किल से मिलते हैं ।

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It is difficult to find a speaker and a listener in matters relating to that which is beneficial and difficult to digest.

15. अभ्यासात् जायते नृणां द्वितीया प्रकृतिः।

किसी चीज का अभ्यास करते रहने पर वह धीरे- धीरे स्वभाव ही बन जाता है ।

The constant study of something involves its absorption and then becomes a man's second nature.

16. अर्धोघटो घोषमुपैति नूनम् अथवा सम्पूर्णकुम्भो न करोति शब्दम् ।

अधजल गगरी छलकत जाय ।

An empty vessel makes much noise.

17. अल्पविद्या भयङ्करी ।

A little knowledge is a dangerous thing.

18. अवश्यमेव भोक्तव्यं कृतं शुभाशुभम् ।

As you sow, so shall you reap.

19. अव्यवस्थितचित्तस्य प्रसादोऽपि भयङ्करः ।

अव्यवस्थित बुद्धि वाले लोगों की मेहरबानी से भी डरना चाहिये ।

Favour received from people whose hearts are not in the right place, is dangerous.

20. आकण्ठमग्नोऽपि श्वा लिहत्येव जिह्वया ।

किसी की कोई आदत मरने तक भी नहीं छुटती ।

Even when submerged in water upto its neck, the dogs still licks with its tongue. (A habit lasts a lifetime.)

21. आज्ञा गुरूणां ह्यविचारणीया ।

The command of elderly persons should not be called in question.

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22. आतुरे नियमो नास्ति ।
घबराहट में कानून नहीं दिखाई देता ।
There are no rules to be followed in bad times.

23. आतुरे व्यसने दुर्भिक्षे यस्तिष्ठति स बान्धवः ।
बीमारी, मुसीबत और अकाल के समय जो साथ दे वही सच्चा बान्धव है ।
In illness, bad times and famine, he who sticks by one is the true friend.

24. आपदर्थे धनं रक्षेत् ।
One should save for a rainy day.

25. आपदि स्फुरति प्रज्ञा यस्य धीरः स एव हि ।
आपत्ति के समय जिसकी बुद्धि काम दे उसी को धैर्यवान् कहना चाहिये ।
Whose intelligence is sparked into life in difficult times, he is the courageous one.

26. आमुखायाति कल्याणं कार्यसिद्धिं हि शंसति ।
Coming events cast their shadow before.

27. आवेष्टितो महासर्पैः चन्दनं किं विषायते ।
चन्दन, विष व्याप्त नहीं, लपटे रहत भुजङ्ग ।
Even though serpents coil around the sandalwood tree, it can never be poisoned.

28. आहारे व्यवहारे च त्यक्तलज्जः सुखी भवेत् ।
आहार और व्यवहार में सङ्कोच न करनेवाला सुखी रहता है ।
He who is unhindered in matters relating to food and to behaviour is a happy man.

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29. इतो भ्रष्टस्ततो नष्टः।
Caught between the Devil and the deep blue sea.

30. इन्द्रोऽपि लघुतां याति स्वयं प्रख्यापितैः गुणैः ।
Self praise is no recommendation.

31. उदारचरितानां तु वसुधैव कुटुम्बकम् ।
उदारचरित पुरुषों के लिये तो सारा संसार ही अपना कुटुम्ब है ।
To the generous, the whole world is his family.

32. उदिते हि सहस्त्रांशौ न खद्योतो न चन्द्रमाः ।
सूर्य के उदय हो जाने पर न जुगनू और न चन्द्रमा ही जँचता है ।
When the thousand-rayed sun rises, neither the firefly nor the moon can make their presence felt.

33. उद्योगिनं पुरुषसिंहमुपैति लक्ष्मीः ।
Diligence is mother of good luck.

34. उपकारः प्रत्युपकारेण निर्यातयितव्यः ।
One good turn deserves another.

35. उपदेशो हि मूर्खाणां प्रकोपाय न शान्तये ।
मूर्ख उपदेश सुनकरऔर ही भड़क उठते हैं ।
Advice only serves to further instigate fools, not to quieten them.

36. उपायं चिन्तयेत् प्राज्ञः तथा अपायञ्च चिन्तयेत् ।
बुद्धिमान् लोगों को चाहिये कि कोई उपाय सोचने के साथ-ही-साथ उसके आगे –पीछे भी सोच लें ।
The wise ought to think of not only a solution but everything that is related to it to ensure its success.

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37. उष्णो दहति चाङ्गारः शीतः कृष्णायते करम् ।
अङ्गारा यदि गरम है तो हाथ जला देगा और बुझकर ठण्ड़ा हो गया तो हाथ काला कर देगा ।
Coal when hot, burns the hand and when cold, blackens it.

38. एकस्य हि विवादोऽत्र दृश्यते न तु प्राणिनः ।
It takes two to argue **or** one swallow does not a summer make.

39. एका क्रिया द्व्यर्थकरी (dvyarthakari) प्रसिद्धा।
To kill two birds with one stone.

40. कण्टकेनैव कण्टकम् **अथवा** पिशाचानां पिशाचभाषयैवोत्तरं देयम् ।
Tit for tat.

41. कष्टः खलु पराश्रयः ।
Dependence is indeed painful.

42. काकोऽपि न किं कुरुते चञ्चवा सोदरपूरणम् ।
अपना पेट कौन नहीं भर लेता ।
Does not the crow too use its beak to fill its stomach?

43. कालस्य कुटिला गतिः ।
समय की गति टेढ़ी होती है ।
The passage of time is indeed not straight.

44. काले खलु समारब्धाः फलं बध्नन्ति नीतयः ।
उचित समय पर अपनाई गई नीतियाँ निश्चय ही फल देती हैं ।
Disciplines adopted at the correct time come with their desired fruits attached.

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45. काले दत्तं वरं ह्यल्पमकाले बहुनाऽपि किम् ?

समय पर थोड़ा भी दिया जाय तो बहुत है, बाद में अधिक भी बेकार ।

Help provided at the right time, even if little is a great thing. How useless is receiving great help at an inappropraiate time!

46. किं मिष्टान्नं खरशूकराणाम् ।

गधों और सूअरों को मिठाई खिलाने से क्या लाभ ? जैसे भैंस के आगे बीन बजावे जो खड़ी पगुराय ।

What is the purpose of feeding sweets to donkeys and pigs ?

47. केतकी गन्धमाघ्राय स्वयं गच्छन्ति षट्पदाः ।

केतकी के फूल की सुगन्ध सूँघकर भौंरें स्वयं चले जाते हैं ।

The fragrance of the Ketaki blossom attracts bees effortlessly.

48. को जानाति जनो जनार्दनमनोवृत्तिः कदा कीदृशी ?

कौन जानता है भगवान् कब क्या करते हैं ?

Who knows what the Lord intends to do and in what manner.

49. को न याति वशं लोके मुखे पिण्डेन पूरितः ।

Wealth is a great attraction **or** Friends are plenty when the purse is full.

50. खलः सर्षपमात्राणि परच्छिद्राणि पश्यति ।

दुष्ट लोग दूसरों के छोटे-से-छोटे दोष को भी देख लेते हैं ।

The wicked see every fault in others even if they are small as mustard seeds.

51. खलः करोति दुर्वृत्तं नूनं फलति साधुषु ।

दुष्ट लोग बुरा काम करते हैं किन्तु उसे सज्जनों को भुगतना पड़ता है ।

The wicked perform evil deeds and the effect is upon good souls.

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52. गण्डस्योपरि पिटिका संवृत्ता ।

A pimple has grown upon a boil, i.e., this is another evil to add to the first.

53. गतस्य शोचनं नास्ति ।

It is no use crying over spilt milk **or** Let bygone be bygone.

54. गतः कालो न चायाति ।

Time once past cannot be recalled.

55. गुणाः पूजास्थानं गुणिषु न च लिङ्गं न च वयः ।

गुणियों के गुण की ही कदर होती है, उनके कुल या उनकी उम्र की नहीं ।

The good qualities in the great souls must be admired, not their age and not the external factors that mark them.

56. वर्तमानेन कालेन वर्तयन्ति मनीषिणः ।

When in Rome, do as the Romans do. (People should act according to their circumstances.)

57. जलबिन्दुनिपातेन क्रमशः पूर्यते घटः ।

Every drop of water makes a mighty ocean. (The sequential falling of little drops of water fill the pot)

58. जानीयात् व्यसने मित्रम् ।

आपत्ति काल में मित्र की परीक्षा की जाती है ।

A friend is recognized in times of difficulties.

59. तस्य तदेव हि मधुरं यस्य मनो यत्र संलग्नम् ।

That is sweet to which one is attracted to.

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60. तृषितो जाह्नवीतीरे कूपं खनति दुर्मतिः ।
गङ्गा के तट पर रहने वाला व्यक्ति प्यास लगने पर कुआँ खोदने का उपक्रम करता है तो उसे मूर्ख नहीं तो क्या कहेंगे ?
The thirsty fool digs a well at the banks of the Ganga.

61. तेजसां हि न वयः समीक्ष्यते ।
तेजस्वयों की उम्र नहीं देखी जाती ।
The enlightened ones are not recognized by their years.

62. त्याज्यं न धैर्यं विधुरेऽपि काले ।
मुसीबत के समय भी धैर्य नहीं छोड़ना चाहिए ।
Courage should not be forsaken at difficult times.

63. दशाननोऽहरत् सीतां बन्धनश्च महादधेः ।
सीता चुराई रावण ने और बाँधा गया बेचारा समुद्र ।
Ravana carried away Sita and the Great Ocean was bound instead!

64. दुग्धधौतेऽपि किं याति वायसः कलहंसताम् ।
दुग्ध से नहला देने पर भी कौआ हंस नहीं बनता ।
Even if the crow were to be bathed in milk, it would never become a swan.

65. दुग्धं पश्यति मार्जारो न तथा लगुडाहतिम् ।
दूध को देखते ही बिल्ली 'डण्डे की मार' को भूल जाती है । अर्थात् किसी काम को करते समय मनुष्य उसके परिणाम को नहीं सोचता ।
The cat sees the milk and not the punishment rendered with a stick.

66. दुर्दरा यत्र वक्तारस्तत्र मौनं हि शोभनम् ।
जहाँ वाचाल लोग वक्ता हों वहाँ चुप रहना ही अच्छा है ।

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Where speakers congregate, one would do best to be silent.

67. दुरस्थाः पर्वताः रम्याः ।
Distance lends enchantment to the view.

68. न काचस्य कृते जातु युक्ता मुक्तामणेः क्षतिः ।
काँच के लिए मणि को गँवाना उचित नहीं ।
It is not advisable to lose gems for the sake of glass.

69. न कूपखननं युक्तं प्रदीप्ते वह्निना गृहे ।
While the grass grows the horse starves. (It is not correct to dig a well when one's house is being ravaged by fire.)

70. नक्षत्रताराग्रहसङ्कुलाऽपि ज्योतिष्मती चन्द्रमसैव रात्रिः ।
हजारों तारें, ग्रह आदि क्यों न हो किन्तु चाँदनी रात तो चन्द्रमा के कारण ही होती है ।
There may be many a star and planet but the moonlit night owes itself to the one moon.

71. न तितिक्षासममस्ति साधनम् ।
सहनशीलता से बढ़कर दूसरा कोई श्रेष्ठ साधन नहीं है ।
There is no greater means to achieving one's goal than endurance.

72. न धर्मवृद्धेषु वयः समीक्षते ।
धर्म के विषय में छोटा या बड़ा नहीं देखा जाता ।
Age does not determine the one who is established well in Dharma.

73. न प्राणान्ते प्रकृतिविकृतिर्जायते चोत्तमानाम् ।
उत्तम पुरुषों का स्वभाव मरणपर्यन्त भी नहीं बदलता ।
The great ones' natures do not change even at the time of death.

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74. न बिडालो भवेद्यत्र तत्र क्रीडन्ति मूषकाः ।
Where the cat is away the mice will play.

75. न भवति पुनरुक्तं भाषितं सज्जनानाम् ।
सज्जन लोग अपनी बात से नहीं पलटते ।
Good people do not go back on their word.

76. न हि अमूला जनश्रुतिः ।
अफवाह के पिछे कुछ-न-कुछ सचचाई होती ही है ।
Gossip has some base.

77. न सिद्धवाक्यानि अतिक्रम्य गच्छति विधिः ।
सिद्ध पुरुषों के वाक्यों का उल्लङ्घन स्वयं भाग्य भी नहीं कर सकता ।वे जो कहते हैं वही होता है ।
Fate cannot transcend the words of the enlightened ones.

78. न सुवर्णे ध्वनिः तादृक् कांस्ये प्रजायते ।
सोने में उतनी आवाज नहीं होती जितनी कि कांसे में अर्थात् नीच लोग बहुत बकवास करते हैं ।
Gold does not make as much a noise as brass does.

79. न स्पृशति पल्वलाम्भः पञ्जरशेषोऽपि कुञ्जरः क्वापि ।
पञ्जरमात्र रह जाने पर भी हाथी कभी छिछली तलैया का पानी नहीं छूता ।
An elephant, even if caged, does not touch the waters of a small pool.

80. न हि सुखं दुःखैर्विना लभ्यते ।
No pains no gains.

81. न हि सुप्तस्य सिंहस्य मुखे मृगाः ।

सोये हए सिंह के मुख में अपने-आप मृग नहीं घुस जाता, उसके लिए उसे प्रयास करना पड़ता है ।

The deer do not enter a sleeping lion's mouth.

82. नारिकेलसमाकारा दृश्यन्ते हि साधवः ।

सज्जन लोग नारियल के समान ऊपर से कठोर किन्तु अन्दर से कोमल होते हैं ।

Good souls are like the coconut….hard on the outside but gentle within.

83. नासमीक्ष्य परं स्थानं पूर्वमायतनं त्यजेत् ।

अगला कदम जमा लेने पर ही पिछला कदम उठाना चाहिये ।

Without checking where the next step should be placed, the previous one should not be moved.

84. निजसदननिविष्टः श्वा न सिंहायते किम् ?

Every cock fights best on its own dung hill.

85. निरस्तपादपे देशे एरण्डोऽपि द्रुमायते ।

The castor plant stands as a tree in a place that is treeless.

86. पङ्को हि नभसि क्षिप्तः क्षेप्तुः पतति मूर्धनि ।

Slander hurts the slanderer.

87. पदं हि सर्वत्र गुणैर्निधीयते ।

Merits command notice or attention everywhere.

88. पयः पानं भुजङ्गानां केवलं विषवर्धनम् ।

Snake’s venom increases by drinking milk.

89. पवर्तखनने मूषकोपलब्धिः ।

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खोदा पहाड़ निकली चुहिया ।

The mountain was dug and a mouse emerged.

90. पाणौ पयसा दग्धे तक्रं फूत्कृत्य पामरः पिबति ।

A burnt child dreads the fire. (a child, whose hand has been burnt by hot milk, blows at the buttermilk to cool it.)

91. प्रक्षालनाद्धि पङ्कस्य दूरादस्पर्शनं वरम् ।

Prevention is better than cure.

92. प्राणिनां हि निष्कृष्टापि जन्मभूमिः परा प्रिया **अथवा** जननी जन्मभूमिश्च स्वर्गादपि गरीयसी।

East or west home is the best.

93. प्रारब्धमुत्तमजनाः न परित्यजन्ति ।

अच्छे लोग अपने प्रारम्भ किये कार्यों को पूरा करके ही छोड़ते हैं ।

Great souls do not abandon work that they have started.

94. प्रियवाक्यप्रदानेन सर्वे तुष्यन्ति मानवाः ।

प्रिय वचन बोलने से ही सभी प्रसन्न हो जाते हैं ।

Sweet words make all people happy.

95. बन्धनभ्रष्टो गृहकपोतश्चिल्लाया मुखे पतितः ।

Out of the frying pan into the fire.

96. बलवति सति देवे बन्धुभिः किं विधेयम् ?

भाग्य के प्रबल होने पर बन्धु-बान्धव क्या बिगाड़ सकते हैं ?

When one's destiny is strong what can friends and relatives do?

97. बली बलं वेत्ति न वेत्ति निर्बलः **अथवा** गुणी गुणं वेत्ति न वेत्ति निर्गुणः ।

The mighty knows what might is and not the weak.

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98. बलीयसी केवलमीश्वरेच्छा ।
ईश्वर की इच्छा ही प्रबल होती है ।
The Lord's desire surpasses all.

99. बह्वारम्भे लघुक्रिया ।
Much ado about nothing.

100. बालानां रोदनं बलम् ।
Crying is the only strength of a child.

101. बुद्धिर्यस्य बलं तस्य ।
जिसके पास बुद्धि है, उसी के पास बल है ।
He who has intelligence, is strong.

102. बुभुक्षितं न प्रतिभाति किञ्चित् ।
भूखे को कुछ नहीं सुझता ।
The hungry are not aware of anything else.

103. बुभुक्षितः किं न करोति पापम् ?
मरता क्या नहीं करता ?
Will not the hungry commit a crime?

104. बुभुक्षितैर्व्याकरणं न भुज्यते न पीयते काव्यरसः पिपासुभिः ।
भूखे लोग व्याकरण नहीं खाते और प्यासे काव्यरस को नहीं पीते ।
The hungry cannot eat grammar nd the thirsty cannot drink the nectar of poetry.

105. ब्रुवते हि फलेन साधवो न तु कण्ठेन निजोपयोगिताम् ।
Good men prove their usefulness by deeds, not by words.

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106. भवन्ति नम्रास्तरवः फलागमैः ।
फलों से लदकर पेड़ स्वयं झुक जाते हैं ।
Fruit laden trees bend low. (Great souls are humble.)

107. भवितव्यतानां द्वाराणि भवन्ति सर्वत्र ।
होनहार वीरवान के होत चीकने पात।
For those who are optimistic, doors open everywhere.

108. भिन्नरुचिर्हि लोके ।
संसार में अलग - अलग मनुष्यों की अलग - अलग रुचि होती है ।
People have different tastes.

109. भूयोऽपि सिक्तः पयसा घृतेन न निम्बवृक्षो मधुरत्वमेति ।
बारम्बार दूध-घी से सींचने पर भी नीम का वृक्ष कभी भी मिठा नहीं होता ।
Even if nourished by milk and ghee, the Neem tree does not become sweet. (The fruit and the leaves of the tree are bitter.)

110. मधु तिष्ठति जिह्वाग्रे हृदि हालाहलं विषम् ।
मुख में राम बगल में छुरी ।
Sweetness on his tongue, but his heart is filled with poison. (Good on the outside and wicked within.)

111. मन एव मनुष्याणां कारणं बन्धमोक्षयोः ।
मनुष्यों के बन्धन और मोक्ष का कारण मन ही है ।
The mind alone is the reason for man's bondage or liberation.

112. मनसि च परितुष्टे कोऽर्थवान् को दरिद्रः ?
मन के सन्तुष्ट होने पर क्या धनी और क्या निर्धन ?
When the mind is content, who is rich and who poor?

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113. मनुष्याः स्खलनशीलाः ।
मनुष्य से भूल हो ही जाती है ।
Men make mistakes.

114. मनोराज्यविजृम्भणकरणम् ।
Building castles in the air.

115. मन्दोऽप्यविरतोद्योगः सदा विजयभाग्भवेत् **अथवा** शनैः पन्थाः शनैः कन्था शनैः पर्वतलङ्घनम् ।
Slow and steady wins the race.

116. मन्ये दुर्जनचित्तवृत्तिहरणे धाताऽपि भग्नोद्यमः ।
दुर्जन की चित्तवृत्ति बदलने में स्वयं ब्रह्मा भी समर्थ नहीं है ।
Even Brahma cannot convert an evil person's mind.

117. महाजनो येन गतः स पन्थाः ।
Do what the great men do.

118. मातर्लक्ष्मि तव प्रसादवशतो दोषा अपि स्युर्गुणाः ।
हे मा लक्ष्मि ! तम्हारी कृपा से दोष भी गुण हो जाते हैं ।
Mother Lakshmi, With Your favour, even faults become merits!

119. मितं च सारं च वचो हि वाग्मिता ।
कम बोलना और सारयुक्त बोलना – यही बोलने की श्रेष्ठ कला है ।
Expertise in speaking constitutes speaking little and speaking that which has significance.

120. मृगाः मृगैः सङ्गमनुव्रजन्ति ।
Birds of the same feather flock together.

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121. यत्र चोरा न विद्यन्ते तत्र किं स्यान्निरीक्षकैः ।

Where there is peace at home, there is no need of a judge.
(Where there are no thieves there is no need of policemen.)

122. यथाकालं व्यवहर ।

Adapt your conduct to circumstances.

123. यथा वृक्षस्तथा फलम् ।

As the tree, so the fruit.

124. यद्धात्रा त्रा निजभालपट्टलिखितं तन्मार्जितुं कः क्षमः ।

विधिकर लिखा को मेटन हारा ।

Who has the capacity to erase what Lord Brahma has written upon his forehead?

125. यद्यपि शुद्धं लोकविरुद्धं नाकरणीयं नाचरणीयम् ।

यद्यपि कोई कार्य ठीक है, किन्तु सारा समाज उसके विरोध में है तो उसे नहीं करना चाहिये ।

Though the action may be pure, if it does not have the permission of the people, it must not be done and must not be followed.

126. यस्तु क्रियावान् पुरुषः स एव ।

वही मनुष्य है, जो क्रियावान् हो ।

He alone is a man who works.

127. याचको याचकं दृष्ट्वा श्वानवद् गुर्गुरायते ।

Two of the traders seldom agree.
(A beggar, when he sees another one, growls like a dog.)

128. यादृशास्तन्तवः कामं तादृशो जायते पटः ।

जैसा सूत वैसा वस्त्र ।
As the thread, so the cloth.

129. यवानो विस्मरणशीलाः ।
The youth is apt to forget.

130. ये गर्जन्ति मुहुर्मुहुर्जलधरा वर्षन्ति नैतादृशाः ।
Barking dogs seldom bite.
(Thundering clouds do not shower.)

131. यो अत्युन्नतः प्रपतति किमत्र चित्रम् ?
जो अधिक ऊँचाई पर चढ़ता है वह गिरता ही है, इसमें आश्चर्य की क्या बात है ?
He who climbs extremely high, falls. What is surprising about this?

132. यो यद्वपति बीजं लभते सोऽपि तत्फलम् ।
As you sow, so shall you reap.

133. लोके गुरुत्वं विपरीततां वा स्वचेष्टतान्येव नरं नयन्ति ।
Man is the architect of his own fortune.

134. लोभो मूलमनर्थकम् ।
लोभ ही सब बुराइयों की जड़ है ।
Greed is the source of destruction.

135. वचस्तत्र प्रयोक्तव्यं यत्रोक्तं लभते फलम् ।
बोलना वहीं अच्छा है जहाँ उसका कुछ फल मिले ।
It is best to speak only where the intended fruit will be achieved.

136. वरमद्य कपोते न श्वो मयूरः **अथवा** वरं तत्कालोपनता तित्तरी न पुनर्दिवसांतरिता मयूरी ।
A bird in the hand is worth two in the bush.

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137. वाचः कर्मातिरिच्यते ।
बोलने से कहीं अच्छा काम करके दिखाना है ।
Actions speak louder than words.

138. विनापुरुषकारेण दैवं न सिध्यति ।
God helps those who help themselves.

139. विषकुम्भं पयोमुखम् ।
A wolf in lamb's clothing.

140. विषमपि क्वचिद् भवेत् अमृतं वा विषमीश्वरेच्छया ।
ईश्वर की इच्छा से कभी अमृत विष तथा विष भी अमृत बन जाता है ।
The Lord decides if it should be nectar or poison.

141. विषस्य विषमौषधम् ।
विष की दवा विष ही है ।
Poison is the remedy for poison.

142. शरीरं वा पातयामि कार्यं वा साधयामि ।
करो या मरो
Do or die.

143. शिरसि फणी दूरे तत्प्रतिकारः ।
सर्प है सर पर लेकिन इलाज है दूर ।
The difficulty has arisen, but its solution is far off.

144. स तु भवति दरिद्रो यस्य तृष्णा विशाला ।
अधिक धन के प्रति आसक्ति ही दरिद्रता का सूचक है ।
He who is thirsty for more, is poor.

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145. सत्यं ब्रूयात् प्रियं ब्रूयात् न ब्रूयात् सत्यमप्रियम् ।
सत्य बोलो, प्रिय बोलो किन्तु यदि सत्य अप्रिय हो तो उसे मत बोलो ।
Speak truth which is pleasant. Do not speak truth which is unpleasant.

146. सन्तोष एव पुरुषस्य परं निधानम् ।
सन्तोष ही मनुष्य का उत्तम धन है ।
Contentment alone is a man's greatest treasure.

147. सम्पूर्णकुम्भो न करोति शब्दम् ।
पूरा भरा हुआ घड़ा कभी भी शब्द नहीं करता । अर्थात् अधिक पढ़े-लिखे घमण्ड नहीं करते ।
A full pot does not make sound. (The wise do not declare it.)

148. सर्वनाशे समुत्पन्ने अर्धं त्यजति पण्डितः ।
Something is better than nothing.
When complete ruin is inevitable, the wise give up their endeavors half way.

149. सर्वमर्थेन सिध्यति ।
पैसे से ही सब कुछ सिद्ध होता है ।
Wealth makes all possible.

150. सर्वे गुणाः काञ्चनमाश्रयन्ति ।
सभी गुण धन में ही पाये जाते हैं ।
All qualities take their refuge in gold. (Wealth can make anything possible.)

151. सर्वं परवशं दुःखं सर्वात्मवशं सुखम् ।
परावलम्बन से दुःख और स्वावलम्बन से सुख मिलता है ।

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That in the control of others causes pain. That which is in one's own control gives happiness.

152. सर्वः कान्तम् आत्मानं पश्यति ।
सभी लोग अपने को बुद्धिमान् ही समझते हैं ।
Each one loves himself the most.

153. सर्वः सर्वं न जानाति ।
सभी को सब कुछ नहीं आता ।
Nobody knows everything.

154. ससर्पे च गृहे वासो मृत्युरेव न संशयः ।
यदि सर्प घर में निवास करता है तो निश्चय ही मृत्यु समझना चाहिए ।
If one were to dwell in one's house with a snake, death is certain.

155. स सहृत् व्यसने यः स्यात् ।
A friend in need is a friend indeed.

156. सुखमुपदिश्यते परस्य ।
It is easy to advise or read lectures to others.

157. स्वदेशजातस्य नरस्य नूनं गुणाधिकस्यापि भवेदवज्ञा ।
अपने देश में किसी भी गुणी का मान नहीं होता ।
The meritorious ones are truly not recognized in their own country.

158. हा हन्त सम्प्रति गतानि दिनानि तानि ।
Alas! Those wonderful days are gone!

159. हितं मनोहारि च दुर्लभं वचः ।
सत्य कड़वा होता है ।

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It is difficult to find words that are both pleasant and beneficial.

160. ह्रदाः प्रसन्ना इव गूढनक्राः ।

वैसे तो तालाब तो बहुत सुन्दर होता है, किन्तु उसी में भयानक मगर छिपे रहते हैं ।

The exterior is pleasant but crocodiles lurk within.

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